GAEKWAD'S ORIENTAL SERIES
Published under the authority of
the Government of His Highness
the Maharaja Gaekwad of Baroda.

General Editor:
B. BHATTACHARYYA, M.A., Ph.D

NO. XXXIX

RIGS. PAR. ḤJUG. PAḤI. SGO

NYĀYAPRAVEŚA

PART II

NYAYAPRAVESA

OF

ACARYA DINNAGA

PART II

TIBETAN TEXT

COMPARED WITH SANSKRIT AND CHINESE VERSIONS AND EDITED WITH AN INTRODUCTION, COMPARATIVE NOTES AND INDEXES

BY

VIDHUSHEKHARA BHATTACHARYYA
PRINCIPAL, VIDYABHAVANA, VISVABHARATI

1927

CENTRAL LIBRARY

BARODA

Printed by Manilal Itcharam Desai at the
GUJARATI NEWS PRINTING PRESS,
Bake House Lane, Fort, BOMBAY,
and published by Newton Mohun Dutt, Curator of Libraries,
on behalf of the Government of His Highness the Maharaja
Gaekwad of Baroda at the Central Library, Baroda.

Price Rs. 1-8-0.

À MON CHER AMI

Dr. SYLVAIN LÉVI,

PROFESSEUR AU COLLÈGE DE FRANCE,

QUI M'A ENSEIGNÉ

LE MANTRA

DES ÉTUDES TIBÉTAINES ET CHINOISES

À LA

VISVABHARATI, SANTINIKETAN.



སློབ་དཔོན་ཕྱོགས་ཀྱི་གླང་པོ།

ABBREVIATIONS.

A = The Xylograph in the Asiatic Society of Bengal.

C = The Xylograph in the Calcutta University Library.

Ch = The Chinese Version of the *Nyāyapraveśa.*

MS = Manuscript, i.e. the transcriptions of T¹ and T², supplied by Mr. Johan Van Manen.

NB = The *Nyāyabindu* of Bibliotheca Indica or Bibliotheca Buddhica edition, both Sanskrit and Tibetan Versions.

NP = The *Nyāyapraveśa.*

PNT = The *Pramāṇanayatattvālokālaṅkāra*, Yaśovijaya-Granthāmālā, 22, Vīra Era 2487.

PS = The *Pramāṇasamuccaya* (Tebetan Version).

Skt. = The Sanskrit Version of the *Nyāyapraveśa*, or Sanskrit in general.

T¹ = The Tibetan Translation direct from Sanskrit.

T² = The Tibetan Translation from Chinese which in its turn was made from Sanskrit.

Tib. = Tibetan

V = The Xylograph of *Nyāyapraveśa* in the Visvabharati Libary.

CONTENTS.

PREFACE.

Professor Sylvain Lévi will ever be remembered in the annals of the Visvabharati not only as its first Visting Professor, but also as one who first introduced here the Tibetan and Chinese studies. And when Principal A. B. Dhruva of the Benares Hindu University who himself had undertaken to edit the *Nyāyapraveśa* together with the *Vrtti* and *Pañjikā* on the work by Haribhadra Sūri and Pārśvadeva Gaṇin respectively, requested me to read for him the Tibetan versions of the work, it was Professor Sylvain Lévi who induced me to undertake the task.

There are two Tibetan translations of the work, one direct from Sanskrit (T¹) and the other from a Chinese translation made from Sanskrit (T²). These are described in the Introduction which follows.

These two Tibetan translations are to be found in Tanjur, Mdo, Ce, fols. 180ᵇ–184,ᵇ and 184ᵇ–189ᵃ respectively. Principal Dhruva secured through Prof. Lévi from Mr. Johan Van Manen, the present Secretary to the Asiatic Society of Bengal, the transcriptions (MS), of the two Tibetan texts and kindly placed them at my disposal. In the transcriptions there are some corrections in red ink made after comparing them with the Xylograph belonging to that Society (A). I have also made use of the Xylographs of the Calcutta University (C) and the Visvabharati (V). All these Xylographs including that from which Mr. Johan Van Manen had those two transcriptions (T¹ and T²) prepared are of the Narthang edition.

Principal Dhruva sent me also a transcription of the original Sanskrit of the *Nyāyapraveśa* (Skt.).

The Tibetan text given here is of T¹.

In preparing the edition of T¹ I have compared it with the original Sanskrit and T². I have also made an attempt to compare it with the Chinese version made by Hiuen-tsang (Ch), so far as my meagre knowledge of the language has permitted.

I wish I had fully made use of the *Vrtti* and the *Pañjikā*, but unfortunately I had no access to them except a few pages of the former which are printed with the Sanskrit text.

The variations as found by the comparison of these three texts, Sanskrit, Tibetan, and Chinese, are embodied in the Comparative Notes (pp. 11–29) and are further discussed in the Introduction.

INTRODUCTION.

1. THE NYĀYAPRAVEŚA.

The present work is called *Nyāyapraveśa*. It has also been named *Nyāyapraveśaka*[1] or *Nyāyapraveśa* or *Nyāyapraveśaka-sūtra*[2]. This name, *Nyāyapraveśa*, is supported also by such titles of works in Skt. as *Nyāyapraveśa-vṛtti*, a commentary on it by Haribhadra (about 1120 A. D.); *Nyāyapraveśa-pañjikā*, another commentary on the same work by Pārśvadeva (1133 A. D.); and *Nyāyapraveśa-ṭippaṇa*, a gloss by Śrīcandra on Haribhadra's *Nyāyapraveśa-vṛtti*. In the Tib. index to the Tanjur it is named *Nyāyapraveśa-śāstra* (Bstan. bcos. rigs. pa. la. hjug. pa); while in T[1] it is styled *Pramāṇanyāyapraveśadvāra* (Tshad. ma. rigs. par. hjug. pahi. sgo), p. 1; or simply *Nyāyapraveśadvāra* (Rigs. par. hjug pahi. sgo), pp. 10, 28; and in T[2] *Pramāṇaśāstra-nyāyapraveśa* (Tsad. mahi. bstan. bcos. rigs. pa. la hjug. pa), p. 28. In Chinese it is *Yin min yu cĕn li lun*, p. 28, meaning literally in Skt. *Hetuvidyāpraveśa-samyagyuktiśāstra* which is in other words, *Nyāyapraveśa Tarkaśāstra*. T[2] observes in the colophon (p.p. 28-29) that in a Chinese book it is seen as *Nyāyapraveśa*, while in Tibet it is now known as *Nyāyadvāra* (Rigyahi dpe. la. *rigs. pa. la hjug. pa.* shes. snaṅ | diṅ saṅ. bod. rnams *rigs pahi. sgo.* shes. grags. so ‖). That this observation of T[2] is quite right, so far as the Tib. version is concerned, is evident from the references to it in the *Viśālāmalavatī*, now extant only in Tibetan, a commentary on Diṅnāga's PS, as we shall see presently in discussing the question of the authorship of NP. In that work, as well as in Diṅnāga's own *vṛtti* on his PS it is always alluded to as *Nyāyapraveśa*. It goes without saying that in fact *Nyāyapraveśa* and *Nyāyadvāra* are one and the same. It may also be

---

1. Haribhadra's *Vṛtti*, p. 9(Skt. text) "न्यायप्रवेशकव्याख्यां," "न्यायप्रवेशकाख्यं शास्त्रम्;" Pārśadeva's *Pañjikā* "न्यायप्रवेशकमिति प्रथिते शास्त्रे प्रारभ्यते तद्विषयापि हि पञ्जिकेयम्।"—quoted in the *History of India Logic* by Vidyābhuṣana, p. 220.

2. As found in our Skt. text edited by Principal Dhruva. He informs me that the title is given in the oldest Ms. which contains both the text and the *vṛtti* of Haribhadra. One of the younger Mss. refers to all the quotations from the text as *sūtra*.

noted that in the title, *Nyāya-praveśa-dvāra*, one of the last two words is unnecessary.

In Chinese we have a work on logic called *yin miṅ caṅ li man lun*, which literally in Skt. is *Hetuvidyāsamyagyuktidvāraśāstra* or *Nyāyatarkadvāraśāstra* (Nanjio, Nos. 1223, 1224). This is generally known by the name, *Nyāyadvāratarkaśāstrā*. But, I think, the Chinese title should be translated by *Nyāyatarkadvāraśāstra*. For, why the word *dvāra* (*man*) should be taken with *nyāya* (*yin miṅ*) and not with *tarka* (*caṅ li*) which just preceeds it ? That this word must be *Nyāyatarkadvāra* is supported by the last five characters of the last kārikā (No. 28) of the book itself. Those characters are *miao i cêṅ li man*, the Skt. equivalent of which is *sadarthtarkadvāra*. Clearly, we have here *tarkadvāra*. Sugiura (*Hindu Logic*, p. 74) has translated the *kārikā* rendering those five characters into English by "Gate of the supreme Nyāya" some what figuratively. Yet, he styles the work *Dāra-tarka-śāstra*.

Vidyābhuṣaṇa (*History of Indian Logic*, p. 289, note 1) says that the NP is probably the same as *Nyāyadvāratarkaśāstra* (= *Nyāyatarkadvāra*). That these two works are different was quite clear from Sugiura's *Hindu Logic* long before (1900) Vidyābhuṣana's book (1921). The NP is now before us. It is in prose with only two verses, one at the beginning and the other at the end; while the *Nyāyatarkadvāra* is composed only of verses or *kārikās*, twenty eight in number, there being not a single line in prose

Incidentally one thing may be briefly discussed here. Nanjio says in his Catalogue (p. 270, Nos. 1223, 1224) that the author of this work is Nāgārjuna. Takākusu follows it (*A Record of the Buddhist Religion* by I-tsing, 1896, pp. 177, 186). But in fact, it is not so. The real author of it is *Dinnāga* and not Nāgārjuna. Nanjio seems to have made a mistake in rendering the name into Skt. The name as given in Chinese in the book itself is *Yu lun* the Skt. equivalent of which is *Dinnāga* (See O. Rosenberg: *Introduction to the Study of Buddhism*, Part I, 1916, p. 99). It should, however, be noted that generally for the name of Diṅnāga we have in Chinese *Fan shin* (*op. cit.* p. 69). The above two Chinese characters cannot give the name, Nāgārjuna, for which we have the following: (1) *Luṅ shu*, lit. 'dragon-tree;' (2) *Luṅ shaṅ*, lit. 'dragon-conqueror;' or (3) *Luṅ maṅ*, lit. 'dragon the brave' (Nanjio, *Catalogue*, p. 369). See JASB, 1905, p. 222.

2. THE AUTHOR OF THE NYĀYAPRAVEŚA.

That Diṅnāga is the author of our NP can be proved on several grounds. In the Skt. text as we have it now there is nothing to show his authorship. But in its Tib versions it is clearly stated. T[1] says (§65; Note 139, p. 28) इति न्यायप्रवेशशास्त्रं महाचार्य दिङ्नाग कृतिः सम्पूर्णा। (shes. pa rigs. par. ḥjug. pahi. sgo. slob. dpon. chen. po phyogs. kyi glaṅ. pos. mdzad. pa. rdzogs. so); and so reads T[2]: प्रमाणशास्त्रं न्यायप्रवेशो नाम महाचार्य दिङ्नाग कृतिः सम्पूर्णा। (tshad. mahi .bstan. bcos rigs. pa. la. ḥjug. pa. shes. bya. ba. slob dpon. chen. po. phyogs. kyi. glaṅ. pos. mdzad. pa. rdzogs. so ॥).

The PS (Tsad. ma. kun. las. btus. pa) which is now extant only in Tib. (Mdo. Ce. XCV. 1) is a well-known work of Diṅnāga. The beginning verse of it runs:

tshad. mar. gyur pa. ḥgro. la. phan. par. bsheṅ ।
ston. pa. bde. gçegs. skyob. la. phyag. ḥtshal. nas ।
tshad. ma. sgrub. phyir. raṅ. gi. gshuṅ. kun. las ।
btus. te. sna. tshogs. ḥthor. rnams. ḥdir. gcig. bya. ॥

And the following is its Sanskrit:

प्रमाणभूताय जगद्धितैषिणे
प्रणम्य शास्त्रे सुगताय तायिने।
प्रमाणसिद्धये स्वनिबन्धसन्दतः
करिष्यते विप्रसृतं समुच्चितम् ॥[1]

Here in explaining the word स्वनियन्धसन्दतः (raṅ. gi. gshuṅ. kun. las) Diṅnāga himself says in his own *vṛtti*[2] on the PS:

1. The first two lines of this verse in Skt. are found in the *Abhidharmakośavyākhyā* of Yaśomitra, Biblcotheca Buddhica, p. 7. The last two lines are conjecturally reconstructed by the present writer. In his commentary on PS, *Viśālāmalavatī* (Yaṅs. pa. daṅ. dri. ma. med. pa. dan. ldan. ma) Jinendrabuddhi or Jinendramati (Rgyal. baḥi. dbaṅ. poḥi blo. gros), but in no case Jinendrabodhi (as writes Vidyābhūṣaṇa in his *History of Indian Logic*, p. 328), for the Tib. words *blo. gros* mean *buddhi* or *mati* and not *bodhi* for which we have *byaṅ chub*) says in the course of commenting on the words *sna. tshogs. ḥthor. rnams.* in *d* "rab. tu. rtogs. ni pra. sṛ. taḥo । gaṅ. la. rab. tu rtogs. pa. daṅ. bral. ba. de ni. vi. pra. sṛ. taḥo ॥" It may be translated thus: प्रस्पणं हि प्रसृतम्। यत् प्रस्पणविरहितं तद् विप्रसृतम्। As the Skt. word is transliterated here we are sure that it was actually used by Diṅnāga for the Tib. words referred to above.

2. Mdo, Ce, fols. 13[b] ff. (Narthang ed.); Cordier III, p. 434.

de. lta. buhi. yon. tan. can. gyi. ston. pa. la. phyag. htshal. nas. tshad. ma. bsgrub. par. bya. bahi. phyir. *rań. gi. rab. tu. byed. pa. rigs. pahi. sgo. la. sogs. pa.* rnams. *las.* hdir. gcig. tu. btus. te. *tshad. ma. kun. las. btus. pa.* brtsam. par. byaho. ॥

= दृग्गुणं साक्षात्कं भगवत प्रमाणसिद्धे स्व प्र क र ण न्या य द्वा र दि ग्न (= न्या य प्र वे श दि ग्न) दिङ्नागोचित प्र मा ण स मु च य आरब्धव्यः ॥[3]

Thus it is perfectly clear from the above that the author of NP is Diṅnāga.

Again, Jinendrabuddhi writes on the same passage in his *Viśālāmalavatī* (Mdo. Re, fol. 4[b]) referred to in a previous note:

gal. te. dehi. don. du. hdi. brstam. par. bya. ba. yin. na। dehi tshe. brtsam. mi. bya. ste। tshad. ma. grub. pa. ni. *rigs. pahi. sgo. la. sogs. pa. rań. gi. gshuń.* gis. khyod. kyis. shar. kho. nar. bsgrubs. zin. pa. byed. kyi. phyir. ro ॥ gań. bsgrubs. zin. pa. de. ni. sgrub. pahi. ched. du. rtogs. pa. dań ldan. pas. brtsams. par. bya. ba. ma. yin. te। bsgrubs. zin. pahi zan. bshin. no ॥ tshad. ma. sgrub. pa. yań. bsgrubs. zin. no ॥

= यदि तदर्थमारब्धव्यस्तदा नारब्धव्यः । प्रमाणसिद्धिर्हि न्या य द्वा र दि (= न्या य प्र वे-श दि) स्व नि ब न्धे न तया साधितत्वात् । यत् सिद्धं तस्य सिद्धिनिमित्तं प्रेक्षावता नारम्भः कर्तव्यः । सिद्धसाधनत् । प्रमाणसिद्धिश्च साधिता ॥

The same author writes again in the same connection after a few lines:

rań. gi. gshuń. rigs.[4] *pahi. sgo. la. sogs. pa.* ni. tshad ma. gtan. la. hbebs. pa. rab. tu. rtogs. pa. dań. bral. baho। de. ltar. yań. der. "mńon. sum. rtog. pa. dań. bral. ba." shes. pa. mńon. sum. gyi. mtshan. ñid. hdi. la. dmigs bsal. byas. pa. med. la। dehi. phyir. zla. ba. gñis. la. sogs. pahi. ςes. pa. yań. mńon. sum. ñid. du. thal. bar. hgyur ro। rgyas. pa. dań. bral. ba. yań. de. ste. hdod. bsdus. paho ॥

स्वनिबन्धो न्या य द्वा र दिः (= न्या य प्र वे शा दिः) प्रमाणनिर्णयप्ररूपणरहितः । तथाहि । तत्र "प्रत्यक्षं कल्पनापोढमिति" प्रत्यक्षलक्षणम् (NP, Skt. p. 7, l. 13; Tib. § 54)। अस्यालक्षणं न विरुद्धम् । तस्माद् दिङ्नागदिशापि प्रत्यक्षमेव प्रमाण्यते । विस्तररहितं हि तत्र संक्षिप्तमिदम् ॥

3. We may read also निबद्धव्य for आरब्धव्यः (Tib. *brtsam. bya*).

4. The Xylograph has *rig*.

Here NP is not only mentioned as Diṅnāga's own work, but also a line is quoted from it. Haribhadrasūri is, therefore, quite right when he explains the word अन्यत्र (gshan las, § 65, p. 8) by "प्रमाणसमुच्चयादौ."

There are some references to Diṅnāga or his works in Kumārila's *Ślokavārtika*. While some of these references are made from PS the others are from NP as evident also from the commentary, *Nyāyaratnākara*, by Pārthasārathi Miśra, on the *Ślokavārtika* (Chaukhamba S. Series, 1898). Among the nine *pakṣābhāsas* (phyogs ltar. snaṅ. ba, § 11) the first is *pratyakṣaviruddha* (mṅon. sum. gyis. bsal. ba) and its example is अश्रावणः शब्द इति (sgra. mñan. bya. ma. yin. shes. pa. lta buḥo). Kumārila refutes it thus (I. 1. 5, Anumāna, vv. 59-60, pp. 364-365):

"अग्राह्यता तु शब्दादेः प्रत्यक्षेण विरुध्यते ॥
तेषामश्रावणत्वादि विरुद्धमनुमानतः ।
नहि श्रावणता नाम प्रत्यक्षेणावगम्यते ॥"

According to the characteristics of *pratyakṣa* as explained by Diṅnāga (§ 54; PS I. 3; NB p. 103), *śrāvaṇatva* is a *viṣaya* of *anumāna* and not of *pratyakṣa*. This point is raised by Haribhadra in his *Nyāyapraveśavṛtti*: "श्रावणत्वं सामान्यलक्षणत्वात् प्रत्यक्षगम्यमेव च भवति, कथं प्रत्यक्षप्रसिद्धधर्मविरुद्धः।" The example (अश्रावणः शब्दः) may, therefore, be of an *anumānaviruddha* and not of *pratyakṣavirodha*, as the author says. Thus with reference to the passage quoted above Pārthasārathi Miśra comments: "अनुमानविरोधमुदाहरति तेषामिति । दिङ्नागस्त्विदं प्रत्यक्षविरोधोदाहरणमिच्छति । तन्निराकरोति नहीति ।" Here it refers to the NP (p 2, §11) as the passage occurs there. It is also clear from it that according to Pārthasārathi Miśra this example does not allude to NB of Dharmakīrti though it is to be found also there. (p. 111).

In commenting on Kumarila's threefold *śabdavirodha* ("त्रिधा शब्दविरोधः," pp. 61-63) Pārthasārathi Miśra writes: "जननी मे वन्ध्येति । सोऽयं स्ववचनविरोध इति ।" This remids us at once of our "स्ववचनविरुद्धो यथा माता मे वन्ध्येति ।" in NP (§ 16).

Regarding *sarvalokavirodha* which is the same as our *lokaviruddha* (ḥjig. tren. pas. bsal. ba *or* hjig. rten. gyis. gnod. pa, §§11, 14) Kumārila has (pp. 64-65):

"चन्द्रशब्दाभिधेयत्वं शशिनो यो निषेधति ॥
स सर्वलोकसिद्धेन चन्द्रज्ञानेन बाध्यते ।"

This is with reference to "शशी (Ch. lit. शशाङ्कः) न चन्द्रः" found in this connection neither in Skt. nor in T[1] of our NP, but in Ch and

We have the Chinese[1] translation of it by Hiuen-tsang and its Tibetan version (T²). As we have already seen, T² clearly says that the author is Diṅnāga, and there is no mention whatever of Śaṅkarasvāmin. It is further said in the colophon of T² that it was made with much care after having collected and corrected two books, one from China and the other from Tibet (rgyaḥi dpe.daṅ. bod.kyi. dpe. gñis. po. legs. par. btus. ẓiṅ. bcos. te dag. par. bsgyur. baḥo|| p. 29). So at least at the time of this translation, Śaṅkarasvāmin as the author of the work was unknown not only in Tibet but also in China to a large number of those who had much interest in it.

3. TRANSLATIONS OF THE NYĀYAPRAVEŚA.

First, it was translated from its original Skt. into Chinese (Ch) by Tripiṭakadharmācārya (*Sān tsāh fa shi*) Hiuen-tsang (647 A.D.), as is written at the very beginning of it and known from Chinese and Japanese sources. There is a Tibetan translation (T²) from this Chinese version. In the colophon of this Tibetan translation (T²) it is stated (p. 28, l. 28; p. 29, l) that the Chinese version from which it is made was by a Chinese translator, Than Saṅ Tsaṅ (rgyaḥi lo. tsa. ba. thaṅ. saṅ. tsaṅ. gis. bsgyur. ciṅ). This translator is no other than Hiuen-tsang as interpreted by Cordier, III. p. 436, and accepted by scholars, though the three Chinese characters, Thaṅ Saṅ Tsaṅ, do not give his name expressly, they simply mean 'Tripiṭaka of the Thāṅ dynasty (618–907 A.D.)' This is, however, an abbreviation of the fuller form 'the master of the Tripiṭaka of the Thāṅ period' and it refers to Hiuen-tsang, as says Cordier.

This Tibetan translation from the Chinese version was made, as mentioned there in the colophon (pp. 28, 29), by one Seṅ Gyaṅ Ju[1], a *kalyāṇamitra* of China, and Acārya Kumāra (Ston gshon), also a *kalyāṇamitra* of Tibet (p. 28). Then one Deva bhadanta Dharmaratna of Mahācina belonging to Mahāsarvāstivādanikāya translated

1. As regards the name I have nothing to say. I am, however, glad to write what Dr. Tucci thinks of it. He says that *Seṅ* is certainly a very common name for a Buddhist monk. *Gyaṅ* is perhaps *yaṅ*. Compare in the transliterated Chinese title of the book (gyen miṅ gshai. ciṅ. lhi. lun) *gyen* for *yin*. And this *yaṅ* may correspond to the character which has the same pronunciation under the readical no. 170, nine strokes. (Owing to the want of Chinese character in the Press it could not be written here.) About *Ju* Dr. Tucci, too, has nothing to suggest.

it again in the great monastary of Śrīpīṇḍubhūmi in upper Tsang, Western Tibet, having collected and corrected two books, one from China and the other from Tibet (pp 28-29) I could not ascertain the date of this translation

There is another translation in Tibetan which is now edited for the first time (T²) It is made direct from Sanskrit by one Śākya-bhikṣu Kīrttidhvaja Śrībhadra with help from the Kāśmīraka mahāpaṇḍita sarvajña Śrīrakṣita in the Mahāvihāra at Śrīpaṇḍubhūmi, i e, at the same place where the first translation was made (p 28) Cordier says that Kīrttidhvaja Śrībhadra was probably the fifth hierarch of Śrīpīṇḍubhūmi, 1147-1216 A D

4 THE COMPARISON OF DIFFERENT VERSIONS

Now, a few words regarding the comparison of Skt with T¹, T² and Ch Instead of showing the points of agreement which are too many to mention, only the main divergences are here pointed out For the sake of convenience these divergences may be grouped here under thirteen heads as shown in the table given below

TABLE SHOWING THE DIFFERENCE BETWEEN

I T¹ and Skt
Notes 6, 16, 17 b 20, 32, 38 39, 44, 49, 50, 56, 59, 61, 63, 64, 78, 79, 82, 85a, 85b, 92, 95, 106, 107, 108 109, 125, 130, 134, 135.

II T¹ and Skt Ch T².
Notes 13, 26, (Add Cor p 4, l 22,) 79, 88, 103, 116-117

III T² and Ch
Notes 5, 15, 18, 49, 58, 79, 107, 116–117, 119, 120

IV T² and Ch Skt T¹
Notes 12, 24, 66, 67, 68, 73, 81, 97, 107, 115, 122, 126, 129, 134, 138

V T² and Ch Skt
Note 20

VI T¹ T² and Skt
Notes 42, 64

VII T¹ T² and Skt Ch
Notes 8, 121

VIII T¹ T² Ch and Skt
Notes 3, 4, 9, 20, 40, 41, 48, 52 53, 74, 78, 102, 108

IX Skt T¹ and Ch T²

Notes 11, 21, 22, 55, 59, 60, 62, 66, 81, 82, 86, 87, 88, 89, 92, 93, 96, 98, 99, 104, 110, 116-117, 123, 125, 127, 130.

X. Skt. and Ch. T¹ T².
Notes 30, 74, 75

XI. Ch and Skt.
Notes 19, 27, 119.

XII. Ch and Skt T¹ T².
Note 23.

XIII. Ch T¹ and Skt. T²
Notes 10, 65.

Readers may now draw their conclusion from this table as to the variation of readings in our NP, and the following lines may be helpful to them in this direction.

The difference between T¹ T² Ch and Skt. (VIII) is found in not less than twelve cases. Now, when there are these three different *versions in agreement* all differing from one, viz. Skt. we may safely arrive at the following conclusion:

In the Skt. text, p. 1, l. 7, originally there was no इति वाक्यशेषः (Note 3), nor was अनित्यो वा in l. 8. (Note 4). Cf. however, Note 8. On p. 3, l. 20 the reading must have been घटादिवत् for घटवत् (Note 37), while before इति (l. 22) there was the word शब्दः (Note 40). The latter word was, however, not in the text before Haribhadra, but he thought it necessary and consequently he wrote in his *vṛtti* (p. 26, l. 4) "शब्द इति गम्यते". According to these texts one may read अभावात् for असम्भवात् (p. 4, l. 1; Note 41) though the latter is supported by Haribhadra; and अङ्गवत् for अङ्गविशेषवत् (p. 5, l. 10; Note 74), and this is supported also by NB and Haribhadra (p. 28). On the same ground we are to read (p. 4, l. 16) simply पूर्ववत् after एतदपि omitting विद्युदट-साधर्म्येण (Note 52). The sentence नित्य.शब्दोऽमूर्तत्वात् परमाणुवत् (p. 6, ll. 19-20) is also to be omitted (Note 102). Again, for घटवत् (p 4, l. 8) one should read घटादिवत् (Note 48) as supported by them all (though in Ch the matter is put somewhat differently it is quite clear that there is घटादि and not simply घट). Similarly अतिमन. (p. 5, l. 11) is to be omitted (Note 78). Also we cannot say that the line यत्र विना साध्यसाधननिवृत्त्या तद्विपक्षभावो निदर्श्यते (p. 7, l. 5), through supported by the *vṛtti* and the *Pañjikā* was originally in the text, as there is nothing of it in these three different texts (Note 108).

The difference between T¹ and Skt. (I) is noted in more than thirty cases While in some cases the difference is immaterial it is

important in others In Skt, p 1, l 9 with regard to the forms of हेतु we read "पक्षधर्मत्व सपक्षे सत्त्व विपक्षे चासत्वम्." The *Mahavyutpatti*, §199 gives the same words with a slight variation "अनुमेये सत्त्वम्। सपक्षे सत्त्वम्। असपक्षे चासत्त्वम्।" The word निश्चित or निश्चय is not used here But T^1 reads "सपक्ष एव सत्त्वनिश्चय, विपक्षे चासत्त्वनिश्चय एव" (Notes 4, 5), while Ch has सपक्षे निश्चयसत्त्वम्, T^2 strictly following Skt This reading of the words एव and निश्चय or निश्चित clearly shows its connection with NB (II, p 104) which runs here thus "अनुमेये सत्त्वमेव। सपक्ष एव सत्त्वम्। असपक्षे चासत्त्वमेव निश्चितम्।" And the commentator, Dharmottaracārya, tells us (pp 22 ff) that the word निश्चित is to be taken also with the preceding two sentences at the end He also supports the use of the word एव This is undoubtedly a later development or the true explanation traditionally handed down to the teachers though not recorded before And, I think, T^2 gives here the original reading strictly following Skt We have seen that T^2 was a very careful translation, though there are defects as will be shown later on Hiuen tsang does not make any mention of Dharmakirtti (about 635 650 A D), though the latter was living at that time, yet, it is not improbable that the former used the word under discussion having taken it from the latter, or it may be that the above line of Dinnaga was then being interpreted by the contemporary scholars in that way as found in NB and Ch

Sometimes T^1 has defective or worse readings (See Notes 49, 50, 52), and sometimes it gives also absolutely wrong ones For instance, see Note 79 Here (p 5, ll 13 14), as Haribhadra explains, the reading must be गुणकर्मसु भावात्, but T^1 has गुणकर्मस्वभावात्, which cannot be accepted Nor is the reading गुणकर्महेतो supplied by Ch correct T^2 is, however, right when it reads गुणकर्मभावात् which can be taken to mean गुणकर्मसु भावात् See also Notes 82,85

As regards अव्यतिरेक (p 7, l 7) T^1 here gives an entirely different reading यथा आकाशो नित्यत्वमकृतकत्व च दृष्टमिति (See Note 108). That this reading cannot be admitted is proved on two grounds First, the main part of the syllogism, नित्य शब्दो मूर्तत्वात् (p 6, ll 18 19), is common to all the पक्षाभास the only difference being with regard to the words for दृष्टान्त, such as परमाणुवत् (l 19), कर्मवत् (p 7, l 1), etc Thus there is no reason as to why the phrase नित्य शब्दोऽमूर्तत्वात्, should not also be applied to the case of अव्यतिरेक Secondly, the reading supplied by T^1 as quoted above is not an example of अव्यतिरेक as required, but of अप्रदर्शितव्यतिरेक not in our NP, but in NB, p 118

(and PNT V. 78). The Example of it as given there is "यथा अनित्यः शब्दः कृतत्वद् आकाशवत्". T[1] differs from Skt., Ch and T[2] also with regard to the example of विपरीतव्यतिरेक (p. 7, l. 7) when it reads: "यन्नित्यं (तद्) अकृतमिति वक्तव्ये यदकृतकं तन्नित्यमित्युक्तमिति for "यदनित्यं तन्मूर्तं दृष्टमिति वक्तव्ये यन्मूर्तं तदनित्यं दृष्टमिति" in our Skt. text which is supported by both Ch and T[2] (See Note 108). The reading given here by T[1] is actually the same as for विपरीतव्यतिरेकदृष्टान्ताभास in NB, p. 118 (and PNT, V. 79, p. 119). See Note 109.

It is, therefore, evident from the above that T[1] in giving such different readings must have had some connection with NB, probably due to the translator himself who knew both the texts, NP and NB and seems to have confounded them when translating the former.

The difference between Skt. T[1] and Ch. T[2] (IX) is found in not less than twenty six cases. Let us consider here some of them which are important. It is found that sometimes the reading lost both in Skt, and T[1] are preserved by Ch. and T[2]. For instance, as an illustration of लोकविरुद्ध (p. 2, l 20, § 14) the sentence शशी (Ch lit. शशाङ्कः) न चन्द्रः is found only in Ch and T[2]. See Note 22. This passage, as we have already seen, with a slight different reading, अचन्द्रः for न चन्द्रः, occurs also in NB, p. 111, in connection with प्रतीतिनिराकृत (=लोकविरुद्ध). Thus a doubt arises here as to whether it was taken by Hiuen-tsang from Dharmakirtti's NB or whether he gave us the actual reading of NP as it was before him. We know, Hiuen-tsang did not mention Dharmakīrtti though they were contemporary. Yet, it is not improbable that the former was acquainted with the views of the latter. It may also be said that when at Nalanda (638 A. D.), Hiuen-tsang might have naturally been familiar with the Nyāya school of Diṅnāga as it was developing at that time. So the illustration might have been taken by both *Dharmakīrtti* and *Hiuen-tsang* from that traditional school, and the latter might have added it when translating the NP. But from this it does not follow that the reading in question *could not originally* have belonged to *NP*. In favour of this view it may be added that the reading is given also in T[2] which was so carefully made comparing both Ch and Tib. books.

On p. 3, l. 7 we read in the Skt. text उक्ताः पक्षाभासाः; similarly one may expect to read उक्ता हेत्वाभासाः after they are described on p. 5, l. 19. It is, however, not to be found there, but in Ch and T[2]. See Note 87.

Again, it is Ch and T^2 and not Skt and T^1 that have preserved the original reading with regard to the example of प्रत्यक्षाभास, p 7, l 21* Here for the word °स्वलक्षणविषयत्वात् in Skt and T^1 we should read °स्वलक्षणाविषयत्वात्, and it is actually found in Ch and T^2 See Note 123 and Add Corr

On the other hand, some times Ch and T^2 unnecessarily omit a few words See Notes 55, 59, 60 On p 5 l 15, सादृश्य is unnecessarily used twice in Skt and T^1, but Ch and T omit them altogether as being easily understood See Notes 81, 82

In seven cases T^1 has differd from all others (II), but nowhere has it given any better reading, on the contrary, sometimes we have bad or wrong readings in it For instance, see Notes 13, 26 79

T^2 differs from Ch in ten places (III) In one of them it appears to have preserved the original reading as we have already noticed (under I) See Note 5 Once it has actually done so though it is omitted in Ch See Note 58 Once T^2 has the same reading as in Skt though Ch reads it wrongly (Note 79) Similarly T^2 has a wrong reading once while Ch reads rightly (Note 107) In two cases T^2 unnecessarily adds something more than what is in Ch (Notes 119, 120) In some cases the difference between them is immaterial (Notes 15, 18, 116 117)

In sixteen cases T^2 is found to have differed from other versions (IV), the important ones being as follow For धर्मिविशेषविपरीतसाधन (p 5, l 5) in all other versions T^2 reads धर्मिव्यभिचारविरुद्धहेतु (Note 68), which cannot be accepted nor can one admit its reading उभयव्यावृत्त (p 7, l 14) for उभया व्यावृत्त (Note 107) For नामजात्यादिकल्पना (p 7 l 14) it has व्यवहारादिकल्पना which is not better than the former (Note 115) In the phrase कल्पनाज्ञानमर्थान्तरे (p 7 l 19) T^2 omits अर्थान्तरे which does not seem to be absolutely necessary As shown in Note 134 the reading found in T^2 cannot be supported

Only in one instance T^2 differs from Skt Ch agreeing, however, with T^1 (V) and this is with reference to the last पक्षाभास called प्रसिद्धसम्बन्ध (Note 20) Both T^1 and T^2 are wrong here T^1 and T^2 differ from Skt and Ch (VII) only twice (Notes 8 121), and there is only one case (Note 23) where Ch differs from all (XII) But the point of difference is very insignificant In two cases it is noticed that T^1 and T^2 differ not only from each other but also from Skt (VI Notes 42, 64)

§ 10. hdi. rnams. sgrub. par. byed. pa. rnams. yin. no
(एतानि साधनानि).

II. sgrub. par. byed. pa. ltar. snaṅ. ba. rnams. so
(साधनाभासाः):
A. phyogs. ltar. snaṅ. ba (पक्षाभासः),
B. gtan. tshigs. ltar. snaṅ. ba (हेत्वाभासः),
C. dpe. ltar. snaṅ. ba (दृष्टान्ताभासः).

§ 11. A. phyogs. ltar. snaṅ. ba. rnams (पक्षाभासाः) 9:
§ 12. (i) mṅon. sum. gyis. gnod. pa (प्रत्यक्षविरुद्धः),
§ 13. (ii) rjes su. dpag. pas g° (अनुमानवि°),
§ 14. (iii) rjig. rten gyis g° (लोकवि°),
§ 15. (iv) yid. ches. pas g° (आगमवि°),
§ 16. (v) raṅ. gi. tshig. gis g° (स्ववचनवि°),
§ 17. (vi) khyad. par. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धविशेषणः),
§ 18. (vii) khyad. par. can. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धविशेष्यः),
§ 19. (viii) gñis. ka. rab. tu. grags. pa. ma. yin. pa (अप्रसिद्धोभयः),
§ 20. (ix) rab. tu. grags. pa. daṅ. ḥbrel (प्रसिद्धसम्बन्ध.).

§ 21. ḥdi. rnams. dam. bcaḥ. baḥi. skyon. rnams. so (एते प्रतिज्ञादोषाः).

§ 22. B. gtan. tshigs. ltar. snaṅ. ba. rnams. so (हेत्वाभासाः) 3:
(i) ma. grub. pa (असिद्धः),
(ii) ma. ṅes. pa (अनैकान्तिकः),
(iii) ḥgal. ba (विरुद्धः).

§ 23. (i) ma. grub. pa. rnams (असिद्धाः) 4:
§ 24. (*a*). gñis. ka. la. ma. grub. pa (उभयासिद्धः),
§ 25. (*b*). gaṅ. ruṅ. la. ma. grub. pa (अन्यतरा°),
§ 26. (*c*) the. tsom. za. nas. ma grub. pa (सन्दिग्धा°),
§ 27. (*d*) gshi. ma. grub. pa (आश्रया°).

§ 28. (ii) ma. ṅes. pa. rnams (अनैकान्तिकाः) 6:
§ 29. (*a*) thun. moṅ (साधारणः),
§ 30. (*b*) thun. moṅ. ma. yin. pa (असाधारणः),
§ 31. (*c*) mthun. phyogs. kyi. phyos. gcig. la. yod. la.

mi mthun. phyogs la. khyab. pa (सपक्षैकदेशवृत्ति-र्विपक्षव्यापी),

§ 32. (*d*) mi. mthun. phyogs gcig. gi. yul. la yod. la. mthun. phyogs. la. khyab pa (विपक्षैकदेशवृत्तिः सपक्षव्यापी),

§ 33. (*e*) gñis. kahi. phyogs. cig. gi yul. la. yod. pa (उभयपक्षैकदेशवृत्तिः),

§ 34. (*f*) hgal. ba. la mi. hkhrul. ba (विरुद्धाव्यभिचारी).

§ 35. (iii) hgal. ba rnams (विरुद्धाः) 4:

§ 36. (*a*) chos. kyi. ran. bshin. phyin. ci. log. tu. sgrub par. byed. pa (धर्मस्वरूपविपरीतसाधनः),

§ 37. (*b*) chos. kyi khyad. par. phyin° (धर्मविशेषवि°),

§ 38. (*c*) chos can. gyi. ran. bshin. phyin° (धर्मिस्वरूपवि°),

§ 39. (*d*) chos. can. gyi. khyad. par. phyin° धर्मि-विशेषवि°).

§ 40. C. dpe. ltar. snan. ba. rnams (दृष्टान्ताभासाः) 2:

(i) chos. mthun pa. ñid. kyis (साधर्म्येण),

(ii) chos. mi. mthun. pa. ñid. kyis (वैधर्म्येण).

(i) chos. mthun pa. ñid. kyis. dpe. ltar. snan ba rnams (साधर्म्येण दृष्टान्ताभासाः) 5:

§ 42. (*a*) sgrub. par. byed. pahi chos. ma. grub. pa (साधनधर्मासिद्धः),

§ 43. (*b*) bsgrub. byahi. chos. ma° (साध्यधर्मा°),

§ 44 (*c*) gñis. ka. ma° (उभया°),

§ 45. (*d*) rjes. su. hgro. ba. med pa (अनन्वय),

§ 46. (*e*) rjes su. hgro ba phyin. ci log. pa (विपरीतान्वयः),

(ii) chos. mi. mthun. pa. ñid. kyis dpe ltar. snan. ba. rnams (वैधर्म्येण दृष्टान्ताभासाः) 5:

§ 47. (*a*) sgrub. par. byed. pa. ldog. pa. med (साधनाव्यावृत्तः),

§ 48. (*b*) bsgrub. par bya. ba. ldog° (साध्याव्या°),

§ 49 (*c*) gñis. ka. ldog° (उभयाव्या°),

§ 50. (*d*) ldog pa. med. pa (अव्यतिरेकः),

§ 51. (*e*) ldog. pa phyin. ci. log. pa (विपरीतव्यतिरेकः).

§ 52 hdi rnams ni sgrub par byed par ltar. snan. ba rnams so (एते साधनाभासा),

---

§ 53 III tshad ma dag (प्रमाणे) 2.

§ 54 (i) mnon sum (प्रत्यक्षम्),

§ 55 (ii) rjes su dpag pa (अनुमानम्)

§ 56 rtags (लिङ्गम्)

§ 57. hbras bu (फलम्).

IV tshad ma ltar snan ba rnams (प्रमाणाभासा) 2.

§ 59 (i) mnon sum ltar snan ba (प्रत्यक्षाभास);

§ 60 (ii) rjes su dpag ltar snan ba (अनुमानाभासः).

---

§ 61 V sun hbyin pa rnams (दूषणानि) 3

§ 62, (i) sgrub par byed pahi skyon (साधनदोषः),

(ii) phyogs kyi skyon (पक्षदोष),

(iii) rtags kyi skyon (हेतुदोष).

---

§ 64 VI sun hbyin ltar snan ba rnams (दूषणाभासा) 5

(i) ma tshan ba ñid brjod pa (न्यूनत्ववचनम्),

(ii) phyogs kyi skyon brjod pa (पक्षदोषवचनम्),

(iii) ma grub pahi rtags su brjod pa(असिद्धहेतुकवचनम्),

(iv) ma ñes pahi rtags su brjod pa (अनैकान्तहेतुकवचनम्),

(v) hgal bahi rtags su brjod pa (विरुद्धहेतुकवचनम्).

TIBETAN TEXT

RGYA GAR SKAD DU । NYĀ YA PRA VE CA NA MA PRA MĀ NA PRA KA RA NA । BOD SKAD DU । TSHAD MA RIGS PAR HJUG PAHI SGO SHES BYA BAHI RAB TU BYED PA ॥



hjam dpal gshon nur gyur pa la
phyag htshal lo ॥

1 sgrub pa dan ni sun hbyin ñid ।
ltar snan bcas pa gshan rtogs phyir ।
mnon sum dan ni rjes su dpag ।
ltar snan bcas pa bdag rig phyir ॥
ces pa bstan bcos bsdus paho ॥

2 de la phyogs la sogs pa brjod pa rnams sgrub par byed pa ste । phyogs dan gtan tshigs dan dpe brjod pa rnams ni phyir rgol.rnams kyis ma rtogs pahi don rab tu rtogs par byed pahi phyir ro shes paho ।

3 de la phyogs ni rab tu grags pahi chos can rab tu grags pahi khyad par gyis khyad par du byas pa ran gis sgrub-bya kho nar hdod pa mnon sum la sogs pas gnod pa med pa can hdi lta ste । sgra mi rtag ces pa lta buho ॥

4 gtan tshigs ni tshul gsum mo । tshul gsum po de yan gan she na । phyogs kyi chos ñid dan । mthun pahi phyogs nid la yod par nes pa dan । mi mthun pahi phyogs la med pa ñid du nes pa yan no ॥

5 mthun pahi phyogs de yan gan । mi mthun pahi phyogs de gan she na । bsgrub par bya bahi chos kyi spyis don mtshuns pa ñid mthun pahi phyogs te । hdi ltar sgra mi rtag par bsgrub pa la bum pa la sogs pa yan mi rtag pa yin pas mthun-phyogs so ॥

6 mi mthun pahi phyogs ni gan la bsgrub par bya ba med pa ste । gan rtag pa yin pa de [1]byas pa ma yin par mthon ste । dper na nam mkhah bshin shes pa lo ॥ de la byas

1 After yin MS and C read *par* for *pa* om ttirg *de*

pa.ñid. dam। btsal.ma.thag.tu.byuṅ.ba. [2]phyogs.kyi. chos.ñid.
dañ. bsgrub.par.bya.ba. med.pa. ñid.du. ṅes.pa.[2a] shes.pa. mi.-
rtag.pa.la. gtan.tshigs.so॥

7. dpe.ni. gñis.su.dbye. ste। chos.mthun.pa. dañ। chos.-
mi.mthun.pa. yañ.ṅo.॥

8. de.la. chos.mthun.pa. ni. gañ.la. gtan.tshigs.kyi. mthun.-
pahi.phyogs. ñid.la. yod.pa. ston.pa. ste। gañ. byas.pa. de. mi.rtag.-
par. mthoṅ. ste। dper.na. bum.pa.la.sogs.pa. bshin. shes.paho॥

9. chos. mi.mthun. pa. yañ। gañ.la. bsgrub. par. bya.ba.
med.pa.la. rtag$.med.pa. ñid.du. ston.pa. ste। gañ. rtag.pa. de.
byas. pa.ma.yin. te। dper.na. nam.mkhah. bshin. shes.paho.॥
rtag.pahi.sgras. ni. bdir. mi.rtag.pa.ñid. med.par.brjod.pa. yin.la[2a]।
byas.pa.ma. yin. pahi. sgras. kyañ. byas.pa.med.par. ro। ji.ltar. yod.
dañ. med.dag. yod. ces. smras.pa. phyogs.la.sogs. pa.rnams.so॥

10. hdi.rnams.kyi. brjod.pa.rnams. ni. gshan.gyis. rab.tu.-
rtogs. pahi. dus.na. sgrub.par.byed.pa.ste। ḥdi.ltar. sgra. mi.rtag.
ces.pa. ni. phyogs.brjod.paḥo। byas.pahi. phyir. shes.pa. phyogs.kyi.
chos. brjod.pa. ñid.do। gañ. byas.pa. de. mi.[3] rtag.par.[4] mthoṅ.
ste। dper.na. bum.pa.bshin. shes.pa. mthun.[5] phyogs.la. rjes.su.-
hgro. bar. brjod. do। gañ. rtag.pa. yin. pa. de. byas.pa.ma.yin. par.
mthoṅ. ste। dper.na. nam.mkhah.la. sogs.pa.bshin. shes.pa. ßzlog.-
pa. brjod.paḥo॥

ḥdi.rnams ñid. gsum. yan.lag ces. brjod.do॥

11. bsgrub.par. bya.bar.hdod.pa.la. yañ. mṅon.sum.[6]la.-
sogs.pas.bsal. ba.rnams. phyogs.ltar.snañ.ba ste। ḥdi.ltar. mṅon.-
sum.gyis. bsal.ba. dañ। rjes.su. dpag.pas. bsal.ba. dañ। ḥjig.rten.-
pas. bsal.ba. dañ। yid. ches.pas. bsal.ba. dañ। rañ.gi. tshig.gis.
bsal.ba. dañ। khyad. par.rab.tu.grags.pa.ma.yin.pa. dañ। khyad.-
par.can. rab tu.grags.pa. ma.yin.pa. dañ। gñis.ka.rab.tu.grags.-
pa.ma.yin.pa. dañ। grags. pas.bsal.ba.[7] yañ. ste. shes.so॥

12. de.la. mṅon.sum.gyis. gnod.pa. ni. dper.na. sgra. mñan.-
bya.ba. ma.yin. shes.pa.lta.buho॥

---

2. The meaning of *phyogs. kyi...ṅes pa.* is not quite clear.
2a. Read *pa* for *la.*
3. All *ni*, but as the sense requires it must be read *mi.*
4. After *par* A adds *yañ* which is superfluous.
5. C *hthun.*
6. All *gsum.*
7. See §20 and the *Comparative Notes, prasiddhasambandha.* §§ 11, 20.

13. ŋes su dpag pas gnod pa ni dper na bum pa rtag ces pa lta buho ॥

• 14 hjig rten gyis gnod pa ni dper na mihi mgo thod gtsan ste। sems can gyi yan lag yin pahi phyir। dun dan ña phyis ces pa bshin shes pa lta buho ॥

15 yid ches pas gnod pa ni dper na bye brag pas sgra, rtag ces bsgrub pa lta buho ॥

16 ran gi tshig gis gnod pa ni dper na nal। ma mo gçam shes, pa lta buho ॥

17. khyad par rab tu grags pa ma yin pa ni dper na snas rgyas pas grans can pa la sgra hjig ces pa lta buho ॥

18 khyad par can rab tu grags pa ma yin pa ni dper na grans can pas snas rgyas pa la bdag ni sems dpah can shes - pa lta buho ॥

19 gñis ka rab tu grags pa ma yin pa ni dper na bye brag - pas snas rgyas pa la bdag ni bde ba la sogs pa hdu bar byed - pa can shes pa lta buho ॥

20 rab tu grags pa yan hbrel te। dper na me dro ba med ces pa lta buho ॥

21 hdi rnams kyi brjod pa ni chos kyi ran bshin hgog - par byed pahi sgo ste। yan dag par rab tu rtogs pa med pa dan। sgrub par byed pa hbras bu med pahi phyir dam bcah bahi skyon - rnams so ॥

22 ma grub pa dan। ma nes pa dan। hgal ba ste। gsum - pa rnams [8] ni gtan tshigs [9]ltar snan ba rnams so ॥

23 de la ma grub pahi dbye ba bshi ste। gñis ka la ma grub pa dan। gan yan run ba la ma grub pa dan। the tshom za - nas ma grub pa dan। gshi ma grub pa [10] yan no shes paho ॥

24 de la sgra mi rtag ñid sgrub pa la mig gis gzun bar - bya ba ñid kyi phyir shes pa gñis ka la ma grub paho ॥

25 sgra mnon par gsal bar smra ba la byas pa ñid kyi - phyir shes pa gan run la ma grub paho ।

8 *gsum pa rnams* means *tritīyāh* which has no sense here Evidenty it is used here to mean *trayah*

9 V *tshig* for *tshigs*

10 T^1 *gshis grub pa* which is evidently wrong C and T^2 are, however, very clear *gshi ma grub pa* See § 27

26. me. sgrub.pa.la. rlaṅs.pa.la.sogs.pahi. dṅos.por. the.-tshom.za.bahi.hbyuṅ.ba. ḥdus.pa., brjod.pa. lta.bu. the.tshom.za.nas. ma.grub.paho ॥

27. nam.mkhah rdzas.su. yod.de। yon.tan.gyi.gshi.ñid.kyi.-phyir. shes.pa. nam.mkhahi.yod.[11]pa.ñid. du.brjod.pa.la. gshi.-ma.grub. paho ॥

28. ma.ṅes pa. ni. drug.du.dbye. ste। thun.moṅ. daṅ। thun.moṅ.ma.yin.pa. daṅ। mthun.phyogs.kyi. phyogs.gcig.[12] la. yod.la mi.mthun.phyogs. la. khyab.pa. daṅ। mi.mthun.phyogs.-kyi. phyogs.gcig. gi. yul.la. yod.la. mthun.phyogs. la. khyab. pa. daṅ। gñis.kahi. phyogs.cig. gi.yul.la. yod.pa. daṅ। hgal.ba.la. mi.hkhrul.ba. yaṅ. shes.paho ॥

29. de.la. thun.moṅ.ba. hdi.ltar. gshal.bya.ñid.kyi.phyir. sgra. rtag. ces. paho ॥ de ni. rtag.mi.rtag.gi. phyogs. dag.la. thun. moṅ.ba.ñid.kyi. phyir. ma.ṅes.pa. ste। ji.[13]ltar. bum.pa. la sogs.pa.bshin. gshal.bya.ñid.kyi.phyir. rtag. ces.pa.*lta.buho*[14]।

30. thun.mon.ma yin.pa.ni. mñan.bya.ñid.kyi.phyir. sgra. rtag. ces. paho। de.ni.rtag. mi.rtag.gi. phyogs.dag.las. ldog.pa.-ñid.kyi. phyir. dan। rtag.mi.rtag.gi. rnam.par.ṅes.pa.spaṅs.pahi. gshan. yaṅ.med.pahi.phyir। mñan.bya.ñid. hdi. ji.ltar.na the.-tshom. gyi. rgyu.ñid.do. shes paho ॥

31. mthun.phyogs.kyi. phyogs.cig.gi.[15] yul.la. yod.la. mi.-mthun.phyogs.la. khyab.pa. ni. sgra.rtsol.bas. byuṅ.ba. ma. yin. te।[16] mi.rtag.pa.ñid.kyi.phyir. shes paho॥ hdihi.[17] mi. mthun paḥi. *phyogs. ni. rtsol.ba.las.byuṅ.*[18] *baho* ॥ *glog.*[19] dan. nam.mkhaḥ.-la sogs.pa. ni. mthun. phyogs. so॥ de.la. yul.gcig. glog.la.sogs.

11. It must be read *med* as in T².

12. Here *gi. yul.* is to be supplied before *la.*

13. Originally *hdi* but corrected to *ji* according to A and it is supported by V.

14. Evidently the reading here is defective and omits some words for Skt. "उत आहोस्विद् आकाशवत् प्रयत्नात् नित्य इति।"

15. MS *gis* for *gi.*

16. *rtsol. bas. byuṅ ba. ma. yin* means *prayatnānutpanna*, but the actual reading should be *btsal. ma. thag. tu. byuṅ. ba.* meaning *prayatnānantarīyaka*, or *prayatnanāntarīyaka*, as supported by T¹ and T². See § 6, p 2, l. 1.

17. MS *ḥdaḥ.*

18. See Note 16.

19. MS C *glag.*

pa la. mi.rtag.pa.ñid. yod.la. nam.mkhah la.sogs.pa.la. med. kyi. phyir.[19a] hdihi mthun.phyogs. rtsol.ma byun. dan. mi mthun. phyogs bum.pa.la.sogs.paho॥ de la thams.cad.la. mi.rtag pa. ñid. yod.la. hdihi[20] yan. glog. dan. bum pa. chos mthun.pahi.phyir. ma.nes - paho॥ ji.ltar. bum pa.la.sogs.pa.bshin. mi rtag.pa ñid. kyi.phyir. rtsol.ba las.byun shes. pa lta. buho॥[21]

32. mi mthun phyogs kyi. yul.gcig. la. yod la. mthun phyogs. la.khyab. pa ni. ji ltar. sgra. rtsol ba.las byun ba yin. te. mi.rtag.pa ñid. kyi phyir. shes paho॥ rtsol ba las byun bahi. sgra. ni. hdihi. phyogs so। bum pa la sogs pa ni. mthun[22] phyogs। de.la. bum pa.la.sogs pa. thams cad.la. mi.rtag pa ñid do॥ glog. dan nam mkhah.la.sogs.pa. ni. mi mthun.phyogs so॥ de la glog. la.sogs pa la. mi rtag pa ñid. yod la. nam mkhah la sogs pa.la. med.pa. dehi phyir. hdi yan. sna.ma bshin ma nes paho॥

33. gñis kahi phyogs gcig.gi yul la. yod pa. ni ji ltar. sgra. rtag. ste. lus can ma yin pa ñid.kyi phyir. shes pa। hdi.la. rtag. pa.ni. phyogs so॥[23] nam mkhah dan rdul phran la sogs pa. ni. mthun.[24]phyogs so॥ de la. mthun [25]phyogs kyi - yul cig. nam mkhah la. lus can ma yin pa ñid yod la rdul phran la - sogs pa.la. med do॥ hdihi mi rtag pahi phyogs. bum pa dan. bde ba la sogs pa ni. mi mthun phyogs so॥ de la. bde ba la - sogs pa ni. lus can.ma yin pa ñid yod la bum pa la med do॥ dehi phyir hdi. yan. bde ba. dan nam mkhah chos mthun pahi. dper. byas pa ñid kyis. ma nes paho॥

34. hgal ba la. mi hkhrul.ba ni. ji ltar sgra. mi rtag.te. byas pa ñid kyi phyir. bum pa bshin। sgra. rtag Ste. mñan.bya.- ñid.kyi phyir sgra bshin.[26] shes pa.। hgal bahi. don dag. gcig.la. - yod pa. ni. gñis.ka la. the tshom.gyi rgyu ñid.do॥

35. hgal ba. ni bshir dbye ste। chos kyi ran bshin phyin.- ci.log.tu sgrub par byed pa. dan। chos kyi khyad par phyin.ci -

19a MS omits it

20. For *hdhi* read *hdi* as in §32, last line, §33, last line but one.

21. Here '*ahosvit . aprayatnānantarīyaka iti*' of Skt is omitted altogether.

22. All *thun* See Notes 24, 25

23 According to Skt the sentence should not end here

24 MS *mthun* corrected to *hthun* according to A C and V also read *hthun* which is another form of *mthun*

25. MS *thun* In C one letter before *thun* seems to have faded away.

26 According to Skt the reading should be as in T[2] *sgra ñid bshin*

log.tu. sgrub. par. byed.pa. dań | chos.can gyi. rań.bshin. phyin.-ci.log.tu. sgrub. par. byed pa. dan | chos.can gyi. khyad.par. phyin.ci.log.tu. bsgrub.par. byed.pa. yań.ńo. shes.paho ||

36. de la. chos.kyi.ran.bshin.phyin.ci.log.tu.sgrub.par. byed.pa. ji.ltar.na. sgra. rtag. ste. byas.pa.ñid.kyi. phyir. shes.pa-han. btsal.ma.thag.tu. byuń.ba.ñid.kyi.phyir | shes hdi.[27] rtags. mi.mthun.phyogs. kho. na.la. yod pas. hgal. baho ||

37. chos.kyi.khyad.par.phyin.ci.log.tu. sgrub.par. byed.pa. ji.ltar.na. mig.la.sogs.pa. gshan.[28]gyi.don. yin. te | hdus. pa.ñid.-kyi.phyir. mal.cha. dań. stan la.sogs.pahi. yan.lag bshin. shes.pa. hdihi. rtags. ji.ltar. mig la sogs pa rnams.la. gshan gyi.don ñid.-sgrub par. byed pa. de.ltar. hdus pa.ñid. kyań. gshan gyi. sgrub.-par.byed pa. yin.la. mal cha. dan. stan.la sogs.pahi. yan.lag rnams. kyań hdus pa ñid yin.pas.so ||

38. chos can gyi.rań bshin. phyin. ci.log du sgrub.par.byed - pa. ji.ltar na. rdzas. dań. las. dań. yon tan. dńos.[29] med.de. dńos.-pohi. rdzas. gcig pa can ñid kyi.phyir. dań | yon.tan. dań. las.kyi.-rań bshin.yin.pahi phyir | spyi. dan. khyad.par.bshin. shes pa | hdihi. rtags. ji ltar. rdzas.la.sogs pahi. ma.yin pa la. sgrub.par.-byed pahi. dnos.po yin pa. de.ltar. dnos.pohi. yod.pa.ñid.la. yań. bsgrub par. byed pa. yin. te | gñis.ka la. mi hkhrul. bahi. phyir.ro ||

39. chos can gyi.khyad.par.phyin.ci. log.tu. sgrub.par.byed.-pa.[30] hdi. ñid. ni. phyogs. sna.mahi. rtags. hdi.ñid.la. chos.can.-gyi.khyad par. gan. yod pa. skyen gyis. byas.[31]pa.ñid. dań. | dehi. brlog pa med pa.rkyen.gyis. byas pa ñid.la. yań. sgrub.par.-byed.pa. yin. te | gñis.ka la mi.hkrul.bahi. phyir.ro ||

40. dpe.ltar.snań ba rnams. hdi.lta.[32] ste | sgrub.par.byed.-

27. MS *hdihi.*

28. MS *bden*, C *gzhan. ni*, V *gzhan*, T² gives the correct reading.

29. T¹ differing from all the versions, Skt. Ch T² reads *rdzas. dań. las. dań. yon tan. so sor. med. de* | It may be translated: *dravyam karma guṇaś ca pṛthag na bhavati*, or it may also be translated: *na dravyam, na karma, na guṇaḥ pṛthag bhavati* Evidently in the place of *so sor* the actual reading should have been *dnos. po*. T¹ has *bhāvatvam* or *bhāva eva* (*yod pa. ñid. mi*), while Ch has simply *bhāvaḥ*.

30. Here *ji. ltar. na* should be supplied according to Skt.

31. MS writes *byas* striking off *byed*. V also has *byas*.

32. V wrongly reads *rte* for *lta*. The true reading seems to be *lta* 'like.' Cf. Skt. [illegible]

COMPARATIVE NOTES

COMPARATIVE NOTES

The figures to the left refer to the pages and lines respectively in the Skt. text.

1 3 शास्त्रार्थं०, अर्थं is omitted in T[1]. Ch reads सर्वशास्त्रसारार्थं[1]. 1[a].

,, ,, प्रतिपाद्यत इति. T[1] has प्रत्याय्यत इति . (rab.tu.rtogs.par.byed.pahi phyir.ro. shes.paho ||) 1[b].

,, 7 After साध्यत्वेन T[1] adds here एव (kho. nar). 2.

,, ,, इति वाक्यशेषः is not in T[1] T[2] Ch.

,, 8 नित्यः शब्दोऽनित्यो वा. Here T[1] T Ch read only शब्दोऽनित्यः and not नित्यः शब्दोऽनित्यो वा as in Skt. 4.

,, 9 सपक्षे सत्त्वम्. T[1] सपक्ष एव सत्त्वनिश्चयः (mthun.pahi.pyogs.ñid. la. yod.par.ṅes.pa). T[2] follows Skt. while Ch reads सपक्षे निश्चयसत्त्वम्[2]. 5.

,, ,, विपक्षे चासत्त्वम्. T[1] reads विपक्षे च असत्त्वनिश्चय एव (mi.mthun. pahi. phyogs.la. med.pa.ñid.du. ṅes.pa. yaṅ.ṅo). T[2] Ch follow Skt. 6.

,, ,, °विपक्ष इति. T[1] T[2] add here चेत् 'if' (she.na) while Ch has उक्तं 'said' (*wei*)[3] omitting इति. 7.

,, 13-15 तत्र कृतकत्वं° अनित्यादौ हेतुः. T[1] reads: de.la. byas.pa.ñid. dam | btsal.ma.thag.tu.byuṅ.ba. phyogs.kyi.chos. ñid. daṅ. bsgrub.par bya.ba.med. pa. ñid.du. ṅes. pa. shes. pa. mi.rtag.pa.la. gtan.tshigs.so || It may be translated thus:—तत्र कृतकत्वं प्रयत्नानन्तरीयकत्वं वा पक्षधर्म एव साध्याभाव एव च निश्चय इति अनित्ये हेतुः But it is not clear. Ch reads तत्र कृतकत्वं प्रयत्नानन्तरीयकत्वं वा सर्वथा पक्षधर्म एव, सपक्षे निश्चितमस्त्येव, विपक्षे सर्वथा नास्त्येव इति अनित्यादौ हेतुः.[4] T[2] follows Ch. It is to be noted here that at the end of the sentence there is अनित्यादि ("अनित्यादौ") both in Skt. and Ch, but in T[1] and T[2] there is only अनित्य (mi.rtag.pa.) and not आदि (la.sogs.-pa) added to it. 8.

1 15-16 साधर्म्येण वैधर्म्येण च. T[1] T[2] Ch सधर्मो विधर्मश्च. 9.

2 3 तद्यथा. T[1] Ch omit this. 10.

,, 4 After आकाश Ch adds आदि (*děng*)[5]. T[2] follows it. 11.

2 4 5 Here T² differing from all the versions defines अनित्य and कृतक and not नित्य and अकृतक respectively 12

, 5 6 यथा° भाव इति T¹ reads यथा भावाभावो भाव इति (ji ltar yod dan med dag yod ces) Evidently it is wrong 13

, 7 पर.° T¹ has परण (gshan gyis) 14

,, 8 9 कृतकत्वादिति पक्षधर्मवचनम् T² differing from Ch reads कृतकत्वात् हेतो (byas pahi phyir ni gtan tshigs yin no) 15

,, 9 तदनित्यम् T¹ तन्नित्यम् (de ni rtag par) which is wrong The actual reading there seems to be *de mi rtag par* (तदनित्यम्) 16

,, , घटादि T¹ has घट instead of घटादि as in Skt 17ᵃ

11 °आकाशम् T¹ has आकाशादि (nam mkhai la sogs pa) 17ᵇ

,, 13 पक्षाभास Ch appears to read साध्य (or साधन) पक्षाभास° while T² reads साध्याभास (bsgrub bya ltar snan no) 18

,, 14 आगमविरुद्ध In T¹ आगमविरुद्ध (yid ches pas bsal ba, *lit* विश्वासविरुद्ध) is after लोकविरुद्ध Ch reads here स्वसिद्धान्तविरुद्ध' 19

,, 16-17 प्रसिद्धसम्बन्ध T grags pas bsal ba It can be translated by प्रसिद्धिविरुद्ध But in illustrating it below the reading is rab tu grags pa dan hbrel = प्रसिद्धसम्बन्ध The reading in the text should be corrected accordingly

In T² in the fourth place the same phrase (i e grags pas bsal ba) occurs and is illustrated by the same example as in Skt adding, however a little more as in Ch Ch strictly follows Skt excepting the last term which it reads as परस्परसम्बन्धप्रसिद्ध° T² has परस्परसिद्ध (phan tshun grub pa ho) After स्ववचनविरुद्ध (T¹ ran gi tshig gis bsal ba dan T² ran gi tshig gi bsal ba dan) T² differs in giving the remaining terms from both Skt and Ch For, we read in it bsgrub byahi chos ma grub pa dan (= साध्यधर्मासिद्ध) । bsgrub byahi chos can ma grub dan (= साध्यधर्म्यसिद्ध) । gnis ka ma grub pa dan (= उभयासिद्ध) । phan tshun grub pa ho (= परस्परसिद्ध्य) ॥ As regards the first two terms it is to be observed that the words धर्म and धर्मिन् convey the same things as the words विशेषण and विशेष्य respectively in other versions In illustrating the last term it says sgra ni mñan bya yin no (= शब्द श्रावण) See Note on श्रावण शब्द इति, below, 3

4·5. It is to be noted that the first two of the above terms are somewhat different when they are illustrated, for they are given as धर्मासिद्ध (chos.ma.grub.pa) and धर्म्यसिद्ध (chos.can.ma.grub. pa) respectively. 20.

2 18 नित्यो घट इति. After घट Ch and T^2 add आदि (*teng*, and *la.sogs.pa* respectively). 21.

,, 20 Before शुचि नर° Ch and T^2 add चन्द्रो न शशाङ्को वस्तुत्वात् (or भावात्); Ch.: *huai t'u fei yueh yu ku°*; T^2. ri.boṅ.can. zla. ba. ma. yin. te । yod pahi. phyir । 22.

,, 20 After°कपाले Ch adds सरे- (*chang*). 23.

,, 21 शङ्खशक्तिवत्. T^2 शङ्खधर्मवत् (duṅ.chos.bshin). 24.

,, 22 माता. T^1 T^2 ma.mo which generally means a 'grand-mother.' It may also mean a 'mother.' Cf. ma.moḥi.ma= a 'mother of mother', an epithet of Pārvatī. 25.

3. 2 चेतन. T^1 sems.dpaḥ.can 'one with a brave mind', शूरचित्त. *dpaḥ* is here unnecessary, *sems.can* being quite sufficient as in T^2. 26.

,, 3-4 सुखादि°. Ch omits सुखादि and reads समवायप्रामाण्यहेतुप्रत्ययः (*ho ho yin yuan*).[10] T^2 seems to follow it partly and gives a peculiar reading which is not quite clear to me. bdag. ni. rgyu. rkyen. ḥdus. ṗin rten. cin. ḥbrel. bar. sbyor. baḥi. byed. pa. po. yin. no ॥ 27.

,, 4–5 श्रावणः शब्द इति. T^1 dper.na. me. dro.ba.med. ces.pa.lta. buḥo = यथा अग्निरनुष्ण इति. It has already been noted (Note 20, 2.16-17 above) that the last पक्षाभास in T^1 is प्रसिद्धविरुद्ध and the illustration given above is quite in accordance with it. Yet, T^1 itself, when it illustrates the term, reads प्रसिद्धसम्बन्ध. It appears that T^1 is perfectly right in reading the last पक्षाभास as प्रसिद्धविरुद्ध and in illustrating it as अग्निरनुष्ण, for how can प्रसिद्धसम्बन्ध be a पक्षाभास and be illustrated as शब्दः श्रावणः as there is nothing here which can make an *appearance* (आभास) of the पक्ष ? It is, therefore, evident that there is some confusion in the MSS of both the Skt. and other versions. 28.

3. 5 एवं वचनानि. T^1 has singular number, वचनम् (brjod.pa. ni). Ch agrees with Skt. But T^2 एवं 'thus' (ḥdi. skad.du). 29.

3. 5-7 धर्मस्वरूप° प्रतिज्ञादोषाः The reading of this sentence differs widely in other versions as noted below. In T^2 there is धर्म-स्वरूपनिराकरणमुखम् (chos kyi. rau bshin hgog par. byed pahi sgo. ste) and not धर्मस्वरूप° मुखेन as in Skt As regards °निरा-करणमुखेन Ch follows Skt. The whole sentence in T^2 runs thus एवं वचनं धर्मस्वरूपनिराकरणमुखं, सम्यक् साधनफलाभावात् (फलाभाव= वैफल्य) प्रतिज्ञादोषाः । The sentence ends here. The original is as follows hdi rnams kyi brjod pa ni. chos kyi rau-bshin hgog par byed pahi sgo ste । yan dag sgrub par byed pa hbras bu med pahi phyir. dam. bcah bahi. skyon. rnams so ॥ °मुखेन in निराकरणमुखेन and वैफल्यत in साधनवैफल्यत. in Skt are supported by Ch. The sentence in Ch ends in पक्षाभासदोषाः as in T^1 in प्रतिज्ञादोषाः, the former reading पक्षाभास-दोष instead of प्रतिज्ञादोष as in Skt and T^1. The Chinese version of the sentence in question may be translated thus ईदृ-शानि वचनानि धर्मस्वरूपनिराकरणमुखेन प्रतिबन्धकभावात् साधनवैकल्याच्च पक्षाभास-दोषाः[11] T^2 is here explanatory and runs as follows hdi. skad du । du mar brjod pa dag no bo bsal bahi phyir dan । sgrub mi dgos pahi phyir dan । sgrub par nus kyan hbras bu med pahi phyir bsgrub byahi skyon yin pas ltar snan no ॥ It may be translated thus एवं नानावचने स्वरूपनिराकरणाद् असिद्धप्रयोजनाच्च सिद्धिसत्त्वेऽपि फलाभावात् (वैफल्यात्) साध्यदोषेण आभासः । 30

,, 6 प्रतिज्ञादोषाः Ch T^2 omit प्रतिज्ञा See note on 3 5-7 above. 31

,, 7 वक्ता पक्षाभासाः This is not in T^1 while T^2 reads साध्याभासनिर्देशो निर्दिष्टः (bsgrub bya ltar snan bstan zin no ॥) 32

,, 9 अन्यतरासिद्ध T^1 *lit* यद्योग्यासिद्ध (gan yan run ba la ma grub pa), T^2 *lit* यथोग्यैकासिद्ध (gan run gcig la ma grub pa), Ch एकतरासिद्ध[12] 33

,, 14 15 आकाशासत्त्ववादिनं प्रति T^1 आकाशसत्त्ववादिनं प्रति (nam mkhahi yod-pa nid du brjod pa la) which is wrong The Tibetan reading must be *med pa nid* instead of *yod pa nid* 34 35

,, 16 सार्द्धैकदेशवृत्ति Before वृत्ति the word देश (yul) is omitted in T^1 and T^2 36

,, 20 किं घटवत्°. After घट T^1 T^2 Ch add आदि (Tib. *la sogs*, Ch *těng*[13]) 37

T^1 reads here यथा घटादिवत् प्रमेयत्वात् नित्य इति (ji ltar bum pa la sogs pa bshin gshal bya ñid kyi phyir. rtag. ces pa lta buho) and omits altogether शब्द आहोस्वित्° नित्य इति । 38–39

3 22 असाधारण . T^1 T^2 Ch add शब्द after this 40

4 1 अन्यस्यासम्भवात् .- T^1 T^2 Ch °स्याभावात् 41

,, 2 किम्भूतस्यास्य श्रावणत्वम् T^1 श्रावणत्वमिद कथ संशयहेतुरिति (mñan bya ñid hdi ji ltar na the tshom gyi rgyu ñid do shes paho॥). T^2 अनेन हेतुना गभीर संशयो भवति (gtan tshigs hdis the tshom zab bar hgyur ro ॥) Ch appears to follow Skt. 42.

,, 3 T^2 omits यथा (dper na) 43

,, ,, अप्रयत्नानन्तरीयक T^1 अप्रयत्नोत्पन्न (rtsal bas byun ba ma yin. te) 44

,, 4 8 अप्रयत्नानन्तरीयक पक्ष ° अनैकान्तिकम् T^1 अस्य विपक्ष प्रयत्नोत्पन्न , विद्युदाकाशादि सपक्ष । तत्रैकदेशे विद्युदादौ अनित्यत्वं नाकाशादौ । अस्य सपक्ष प्रयत्नानुत्पन्न । विपक्षश्च घटादि । तत्र सर्वत्र अनित्यत्व विद्यते । एतदपि विद्युद्घटादिसाधर्म्येण अनैकान्तिक (hdihi mi mthun pahi phyogs ni brtsal ba - las byun baho ॥ glog dan nam mkhah la sogs pa ni mthun phyogs so ॥ de la yul gcig glog la sogs pa la mi rtag pa ñid yod la nam mkhah la sogs pa la med kyi hdihi mthun phyogs rtsal ma byun dan mi mthun - phyogs bum pa la sogs paho ॥ de la thams cad la mi - rtag pa ñid yod la hdihi yan glog dan bum pa chos - mthun pahi phyir ma nes paho ॥)

T^2 अप्रयत्नानन्तरीयक च साध्यधर्मे , तच्च विरुद्ध पदार्थे हेतुव्याप्तम् इति विद्युद्घटादिसाधर्म्येण अनैकान्तिकम् (brtsal ma thag tu hbyun ba ma - yin pa bsgrub byahi chos । de ni mi mthun phyogs bum pa la sogs pa la gtan tshigs khyab par yod la glog dan bum pa la sogs pa mthun chos byas na ma - nes pa ste ।).

Ch reads अप्रयत्नानन्तरीयक पक्षोऽस्य घटादिर्विपक्ष तत्र सर्वत्र विद्यते[1][4]. 45–47

,, 8 10 किं घटवत्° After घट T^1 T^2 add आदि (la sogs pa) 48

T^2 altogether omits आहोस्वित्° अप्रयत्नानन्तरीयकमिति T^1 reads here अनित्य च हि घटादिवत् प्रयत्नानन्तरीयकत्वे वा [अनित्यत्व] विद्युदादिवत् अप्र यत्नानन्तरीयकत्व वा इति आशङ्क After °साधर्म्येणानैकान्तिकम् Ch appears to have been confused and defective It is not here followed by T^2 49

4 19 आकाशादौ. T^1 omits आदौ. 56.

,, ,, परमाणौ. T^1 Ch add आदौ reading rdul.phran.la.sogs.pa.la. and *chi wei těng*[16] respectively. T^2, however, follows Skt. 57.

,, 20 Ch omits अनित्य: पक्ष:, while T^2 retains it. 58.

,, ,, तत्रैकदेशे. T^1 omits only एकदेश, while Ch and T^2 omit both तत्र and एकदेश. 59.

,, 21 Ch T^2 omit. अमूर्त्तत्वम्. 60.

,, ,, घटादौ. T^1 omits आदि. 61.

5. 1 घटवत्. Ch. T^2 add आदि (*těng* and *la.sogs pa* respectively). 62.

,, 2 शब्दस्ववत्. T^1 घटस्वत्. 63.

,, 2-3 उभयो:° समुदितावेव. T^1 इति विरुद्धार्थयोरेकत्र वृत्तिरुभयोः संशयहेतुरेव । (shes. pa. ḥgal.baḥi. don.dag. gcig.la. yod.pa. ni. gñis.ka.la. the.tshom.gyi. rgyu. ñid. do ॥). T^2 तयोरुभयोर्मिलनसंशय-हेतुत्वादनैकान्तिकम् (de. gñis.ka.la. the.tshom. za.b.yin.paḥi.-phyir. ma.ṅes.pa. yin. no ॥). 64.

,, 3 चतुःप्रकार. Ch. T^1 omit प्रकार. 65.

,, 4-6 धर्मस्वरूप° साधनश्चेति. Here in these four technical terms Ch and T^2 read विरुद्ध (Ch. *hsiang wei*;[17] Tib. *ḥgal.ba*) instead of विपरीत° (T^1 phyin.ci.log). But, in the fourth term, T^2 has व्यभिचार (ḥkhrul.pa.). 66.

,, 5 धर्मिस्वरूपविपरीत°. T^1 *lit.* धर्मिस्वविपरीत (chos.can.raṅ.ldog. daṅ). Here in the Tib. version after *raṅ* the word *bshin* seems to have been left out. 67.

,, 5-6 धर्मिविशेष° साधन:. T^2 धर्मिव्यभिचारविरुद्धहेतु: (chos.can.gyi. ḥkhrul.-pa. daṅ. ḥgal.baḥi. gtan.tshigs. so ॥). 68.

,, 7 नित्य: शब्द:°रीयकत्वाद् वेति. See NB, p. 113: "यथा कृतकत्वं प्रयत्ना-नन्तरीयकत्वं च नित्यत्वे साध्ये विरुद्धो हेत्वाभासः." T^2 adds here उक्ते (brjod. na). 69.

,, 8 विपक्ष एव. T^1 omits एव. 70.

,, 9-10 परार्था°. This line is entirely found in NB, p. 113. It is called their इष्टविघातकृद्विरुद्ध । 71.

,, 9 संघातत्वात्. T^2 ḥdus. çin. bsgas. 72.

,, 9 शयनासनादि°. T^2 omits आसन. 73.

,, 10 अङ्गविशेषवत्. T^1 T^2 Ch with NB omit विशेष. Ch T^2 omit also अङ्ग before it. 74.

,, 11 परस्यात्मन:. T^1 T^2 Ch omit आत्मन:, but see NB, pp. 77–78. 75.

,, ,, संहतत्वमपि° साधयति. The point is very clearly explained in NB, pp. 77–78.

5 17 T omits यथा (ji ltar na) 84

" " अयमेव हेतुरस्मिन्नव पूर्वपक्षे T² अयमव पक्ष अस्मिन्नेव पूर्वस्मिन् हेतौ (hdi nid ni phyogs sna mahi rtags hdi nid la) Ch follows Skt and it may be translated अयमेव हेतु पूर्वपक्षे T² is defective and omits पक्ष altogether, and appears to mean पूर्वस्मिन् (पक्षे) स एव हेतु 85

" 18 सत्प्रयत्नकर्तृत्वम् T² सत्प्रयत्नकृतत्वम् (yod pa rkyen gyis byas-pa nid) MS reads *byas* instead of *byed* having struck off the latter With *byed* the phrase would mean सत्° कर्तृत्वम् See note below on 5 19 असत्°. 85a

" 19 असत्प्रयत्नकर्तृत्वम् T² असत्प्रयत्नकृतत्वम् See note above on 5 18 85b

" 19 After साधयति Ch T² add द्रव्यादिप्रतिषेधत्त 86

" 20 Before दृष्टान्ताभासो Ch adds उक्तो हेत्वाभास (*i shuo ssu yin*),[30] *while* T² *reads* हेत्वाभासोऽस्ति निर्दिष्टम् (gtan tshigs ltar-snan bçad zin te i) 87

" " दृष्टान्ताभासो द्विविध° T¹ first reads दृष्टान्ताभासा एवम् (dpe ltar-snan ba rnams hdi ltar ste) and then having mentioned all the five kinds of दृष्टान्ताभास in साधर्म्य beginning with साधनधर्मासिद्ध (sgrub par byed pahi chos ma grub pa dan) and ending in विपरीतान्वय (rjes su hgro ba phyin ci log pa an no) it says इति साधर्म्येण (shes pa chos mthun pa ñid kyis so) Then in the same way it begins with वधर्म्येऽपि (chos mi mthun pa nid la yan) and gives the names of the five kinds of दृष्टान्ताभास in वैधर्म्य, साधनाव्यावृत्त (sgrub par byed pa ldog pa med pa dan) being placed first which comes after साध्याव्यावृत्त in Skt Ch and T² After this, T¹ proceeds to explain each of the दृष्टान्ताभासs beginning with तत्र साधनधर्मासिद्धो यथा (de la sgrub par byed pahi chos ma sgrub pa ni ji ltar) It is to be noted here that T¹, unlike Skt Ch and T², does not read the word पक्ष (Ch *wu* Tib *l ña*) as the number of either of the two kinds of the दृष्टान्ताभास

Ch T² are quite in agreement with T¹ T² has, however, given only the four kinds of its साधर्म्यदृष्टान्ताभास (chos-mthun pahi dpe ltar snan ba) carelessly leaving out one i e साध्यासिद्ध It has, however, been mentioned and explained later on with the other kinds of साधर्म्यदृष्टान्तs For

अनन्वय and विपरीतान्वय T² reads अयोग (? ma sbyar ba) and विपरीतयोग (phyin ci log tu sbyar ba)

In passing it may be observed here that in NB, pp 87 ff and Jain logic (प्रमाणनयतत्त्वालङ्कार, यशोविजय जैनग्रन्थमाला, 22, Part I, pp 115 ff) there are nine kinds of दृष्टान्ताभास both in साधर्म्य and वैधर्म्य 88

6 2 3 नित्य शब्दो° परमाणुवत् T¹ Ch T² omit here परमाणुवत् 89

,, 4 साधनधर्मोऽमूर्तं त्वं The reading of T² seems defective It reads here as corrected according to ASB copy sgrub byed kyi chos thogs pa med pa grub pa ste (the original reading being sgrub byed chos grogs sam grub pa ste) which gives no sense Now *sgrub byed kyi chos* is quite clear meaning साधनधर्म and the phrase, *thogs pa med pa* is used in this connection just before a line, and it is evident that it is employed there in the sense of अमूर्तत्व of Skt *lus can ma yin pa nid* of T¹, and *yu chi ai*[11] of Ch But the literal meaning of the word *thogs pa* is सङ्ग cf *thogs pa med* meaning असङ्ग In NB (Bibliotheca Buddica, ed Stcherbatski), pp 70, 76 the phrase *thogs pa med* is used for Skt अप्रतिघ So it appears that it means मूर्त or मूर्तत्व which is tantamount to मूर्तत्व Thus *thogs pa med pa* means अमूर्त or अमूर्तत्व, and the sentence under discussion (i e thogs pa med pa grub pa) may mean अमूर्त(त्व) सिद्धि But as has already been observed that the reading is defective here, I should like to read *thogs pa med pa ma grub pa*, and it may be translated thus (साधनधर्मे) अमूर्तत्वासिद्धि 90

,, 4 मूर्तत्वात् See NB, pp 94, 116 T² reads throughout *thogs pa med pa* for this See note on 6 4 साधनधर्मो मूर्तत्वम् above 91

,, 6 बुद्धिवत् T¹ omits बुद्धिवत् Ch T² omit नित्यः शब्दो मूर्तत्वात् Instead of बुद्धि in बुद्धिवत् T² reads here घटना and so below 92

,, ,, यदमूर्तं तन्नित्यं दृष्टं यथा बुद्धिः Ch T¹ omit this 93

,, 10 अनित्यश्चामूर्तश्च घटवत् T¹ omits घटवत् and reads only मूर्तत्वाद्वि लक्षणं Ch T² omit the whole altogether 94

,, 11 तदनासद्विरुद्धवि T¹ °साध instead of °वाद्विरुद्धं 95

,, 12 यत्पक्षधर्मत्वं Ch T² add here यत् 96

,, 12 सहाव T¹ सहावत (rab tu (es par byed pa) 96

,, 14 धटनत्वादनित्यत्वम् T² reads घटत्वं (thams cad) instead of तत् 97.

,, ,, व्यनित्वे स्वदेश Ch T² omit तत्, 98

6 15 प्रवीति. Ch adds here एवं साधर्म्येण दृष्टान्ताभासा, while T[2] reads एवं स (धर्म) दृष्टान्ताभासा (de rnams ni mthun dpe ltar snan no) leaving out the word धर्म (*chos*) after Skt स or Tib *mthun* 99

6 16 पञ्चप्रकार See note 88 100

,, 18 तत्र साध्याव्यावृत्तो यथा See note 88 101

,, 19 नित्य शब्दोऽमूर्तत्वात् परमाणुवत् T[1] Ch T[2] omit this 102

,, 19 20 यदनित्य° परमाणु T[1] omits यदनित्यं तन्मूर्तं दृष्टं यथा परमाणु । Ch T[2] follow Skt But as regards T[2] something is to be noted The actual reading in the original MS is mi rtag pa rnams ni thogs bcas mthon ba yin te rdul phra rab bshin no । It means अनित्यानि मूर्तानि दृष्टानि परमाणुवत् Thus it clearly corresponds to both Skt and Ch with a single and immaterial variation that in T[2] there is plural number while in Skt and Ch there is singular But according to ASB copy, *min te* (न) is written for *yin te* after *mthon ba* (दृष्ट) which is wrong 103

,, 20 21 मूर्तत्वात्परमाणूनाम् Ch T[2] omit this 104

,, 22 साधनाव्यावृत्तो यथा See note 88 105

7 1 कर्मवदिति T[1] omits कर्मवदिति and adds तावत् (re shig) before कर्मण It also omits °धर्मोऽमूर्तत्वम् in the next line (7 2) Ch T[2] put the matter differently 106

,, 3 उभयाव्यावृत्त T[2] has wrongly उभय व्यावृत्त (gnis ka ldog pa) In T[1] after उभयाव्यावृत्त । आकाशवदिति । there is no तत्सत्त्वादिति प्रति । 107

,, 5 यत्र विना° T[1] omits the whole sentence यत्र विना साध्यसाधन निवृत्त्या तद्विपक्षभावो निदृश्यते omitting also यथा घटेऽमूर्तत्वम् अनित्यत्वं च दृष्टमिति, and reads here व्यतिरेको यथा आकाश नित्यत्वम् अकृतकत्वं च दृष्टमिति (ldog pa med pa in ji ltar nam mkhah la rtag pa nid dan । ma byas pa nid kyan mthon shes pa lta buho ॥) Then it goes to describe विपरीतव्यतिरेक (ldog pa phyin ci ldog pa)

Ch reads व्यतिरेको यथा घटे अनित्यत्वं मूर्तत्वं च दृष्ट Mark here Ch has मूर्तत्वम् (*chih ai tsiang*)[33] and not अमूर्तत्वम् (*wu chih ai tsiang*) as in Skt

T[2] reads व्यतिरेकदर्शनम् (ldog pa bstan pa) instead of अव्यतिरेक (ldog pa med pa) The whole sentence in it mean व्यतिरेकनिदर्शनं यथा घटादियुक्ते, अनित्यत्वं मूर्तत्वं च दर्शनात् (ldog pa bstan pa ni dper na bum bshin shes brjod na ।

mi rtag pa mthon ba ñid dan ı thogs bcas su mthon bahı phyır) 108

7 7 9 विपरीतव्यतिरेको यथा T[1] विपरीतव्यरेको यथा यनित्य (तद्) अकृतकम् इति वक्तव्ये यदकृतक तन्नित्यम् इ युक्तमिति (ldog pa phyın cı ldog pa ni ji ltar gan rtag ste (de) byas pa ma (byas) yın shes brjod par bya ba las gan ma byas pa de rtag pa yın shes zer ba lta buho ı Here (*byas*) after *byas pa ma* seems to have unnecessarily been inserted Cf NB, Tib (Bibliotheca Indica) p 29 ldog pa phyın cı log nı ı dper na gan ma byas pa de ni rtag pa yin no ı shes bya - ba lta buho ॥ The original Skt is as follows (NB, p 188) वैधर्म्येणापि विपरीतव्यतिरेको यथा यदकृतक तन्नित्य भवतीति ।

Ch reads here only विपरीतव्यतिरेको यथा (यत्) मूर्तं तदनित्यम् omitting all the other words in Skt

T[2] folows Ch saying विपरीतव्यतिरेके प्रयोगो यथा सर्वं मूर्तम नित्यम् (ldog pa phyin ci log tu sbyar ba bshin ni thogs bcas thams cad mi rtag pa yin no ı) 109

,, 10 एवं Ch T[2] एवम् instead of एतान् 110

,, ,, पक्षहेतुदृष्टान्ताभासानाम् T[2] साध्य° for पक्ष° 111.

,, 10 11 एषा° साधनाभासम् Ch has the whole sentence as follows एवंविधानि पक्षहेतुदृष्टान्ताभासवचनानि असम्यक्साधन नि [2]· while T[2] reads एवं साध्यहेतुदृष्टान्तवचनान्यभासा सम्यक्साधनानि न भवन्ति (de ltar bsgrub bya dan ı gtan tshigs dan ı dper brjod pa rnams ni ltar snan ba yin te ı sgrub byed an dag ni ma yin no ॥) 112

,, 13 प्रत्यक्षम् T[2] adds प्रमाणम् after प्रत्यक्षम् 113

,, ,, कल्पनापोढ यज्ज्ञानम् Generally in Tib कल्पना is *rtog pa* as in T[1] and not *rtogs pa* meaning ज्ञान etc as used in T[1]. So it is a mistake T[2] adds अभ्रान्तम् (ma khrul pa) to कल्पनापोढम् as in NB p 103, Tib p 1 This adjective is absolutely necessary though it is not originally used by Dinnāga here in the original Skt or in the *Pramanasamuccaya*, (Tib version) I 3 See NB, quoted above 114

,, 14 नामजात्यादियोजनारहितम् Instead of नामजात्यादिकल्पना T[2] has व्यवहारादिकल्पना (tha snad la sogs pahı rtog pa) T[1] Ch follow Skt 115

7 15-16 लिङ्ग पुनस्त्रिरूपमुक्तम् । T[1] adds साकल्येन (tshan bar) before उक्तम्, while Ch has यथापूर्वम् (*yu chien i*)[25] and T[2] reads only पूर्वम् (snar) 116 117

,, 16-17 तस्माद् यदनुमेयेऽर्थे ज्ञानमुत्पद्यते° तदनुमानम् NB, p 104 "त्रिरूपाल्लिङ्गाद् यदनुमेये ज्ञानं तदनुमानम् ।' 118

,, ,, In the place of Skt तस्माद् यदनुमेयेऽर्थे° तदनुमानम् T[1] reads तस्माद् यदनुमानज्ञानं, जातम् अत्र नास्ति, माध्यमिकोऽनित्य इत्यादि इद अनुमानम् (gan las gan rjes su dpag pahi çes pa skyes pa hdir med dbu ma pa mi rtag ces pa hdi la sogs pa hdi rjes su dpag paho ॥) It seems that *rjes su dpag pahi çes pa* (अनुमानज्ञानम्) in the above abstract should be taken as *rjes su dpag par bya la çes pa* (अनुमेये ज्ञानम्) But *dbu-ma pa mi rtag* (माध्यमिकोऽनित्य) is curious It appears, however, that the words *dbu ma pa* is put here from a marginal note The phrase जात अत्र नास्ति means that there is nothing which is 'born' (produced) And this is the view of the Mādhyamikas headed by Nagarjuna It is explained by him in his *Madhyamakakārikās* (Bibliotheca Buddhica) 1, XI, and is supported even by a Brahmanic teacher Gaudapada, in his Kārikās (Ch IV) on the *Māndukya Upanisad* Nagarjuna says (I 1)

न स्वतो नापि परतो न द्वाभ्यां नाप्यहेतुत ।
उत्पन्ना जातु विद्यन्ते भावा क्वचन केचन ॥

The Tib sentence may be punctuated variously, but in no case the meaning is clear to me

Ch has तस्माद् यस्मिन्नर्थे सम्यग्ज्ञानमुत्पद्यते, अस्ति अग्निरनित्यो वा इत्यादि तदनुमानम्[26] T[2], too is here not clear to me After reading तानि लिङ्गानि प्रतीत्य अर्थानां मानं (?) भवति (de dag rtags la brten nas don rnams dpog pa yin la ।), it runs an dag pahi nes pahi çes pa dan ldan pa dan । med yons çes pa ham mi rtag par ces pa la sogs pa ste rjes su dpag pahi tshad mar brjod do ।) Instead of सम्यग्ज्ञानम् in Ch it has सम्यङ्निश्चयज्ञानम् (yan dag pahi nes pahi ces pa) 119

,, 18 फलमधिगमरूपत्वात् For अधिगमरूपत्वात् T[1] reads स्वाधिगमत्वात् (gzugs la sogs pa rtogs pa ñid kyi phyir ro) T[2] reads प्रमाणद्वयस्य सम्यग्ज्ञान प्रमाणफल स्वलक्षणत्वप्रतीतित्वात् (tshad ma gnis po de la an dag pahi çes pa tshad mahi hbras bu yin te ।

ran gi mtshan ñid rtogs pal i phyir ro ॥) Ch follows Skt 120

7 18 19 सम्यग्ज्ञाने स्याते प्रमाणम् T¹ प्रमाणमपि तदेव अर्थक्रियायां सम्यग्प्रतीते (tshad ma lan de nid de i don byed nus pa yan dag par rtogs pahi phyir shes pal o ॥)
T² अर्थक्रियासमर्थस्तुते मानत्वात् प्रमाणमपि भवति (don byed nus pahi dnos su gshal bal i phyir te tshad ma han yin no ॥) Ch seems to read स्यात्सव द्याते प्रमाणमपि भवति ¹⁷ 121

,, 19 20 T² omits अर्थांतर and reads कल्पनाद्गनमपि प्रत्यक्षाभास (rtog par çes pa han mnon sum ltar snan no) The literal translation of कल्पनाज्ञानम् in T¹ is rtog pa dan bcas pahi çes pa. (= कल्पन सहित ज्ञानम्) 122

, 20 21 कल्पना घट पट ° प्रत्यक्षाभासम् T¹ has यथा घट कम्बल वा कल्पनासहित (ज्ञान) स्वलक्षणविषयत्वात् प्रत्यक्षाभासम् (ji ltar ua bum pa ham snam bu shes rtog pa dan bcas pa de ran gi mtshan nid kyi yul nid las mnon sum ltar snan baho ॥) Ch agrees with T¹ excepting that for *snam bu* (कम्बल) in the latter, the former has *ztong*²⁸ (वस्त्रादि or वस्त्राणि) T² differs from them both ज्ञ घटादिज्ञान स्यते तत् प्रत्यक्षाभास, तस्मिन् ज्ञाने अवस्त्रस्वलक्षणाभावात् (çes pa rnams kyis bum pa la - sogs pa rtogs pa skyes pa de mnon sum ltar snan yin - te ı çes pa de la don ran gi mtshan nid mi snan bahi phyir ro ı) 123

, 21 22 हेत्वाभासपूर्वक ज्ञानमनुमानाभासम् Before ज्ञानम् T¹ adds असद्धेत्वार्थभास° (ma rtogs pa don ltar snan bal ı) The whole sentence in Ch seems to mean हेत्वाभासज्ञानपूर्वक यदुत्पद्ये अर्थाभासज्ञान तदनुमानाभासम् ²⁹ T² यदि हेत्वाभासपूर्वकादि तद वर्थाभासज्ञान जात तदनुमान-प्रमाणाभास (gal te gtan tshigs ltar snan snon du son ba la sogs del ı rjes su don lta bur snan bahi çes pa skyes - pa de rjes dpag tshad mal ı ltar stag (*read* snan) ste Here the sense of आदि (*la sogs*) is not clear 124

8 1 अनुमेयेऽर्थे ज्ञानम् T¹ reads for it अनुमेया ग्रहज्ञानम् (rjes su dpag par bya ba ltar snan bahi çes pa) T² is *defective* and seems to mean पूर्ववत् हेत्वाभासतोऽस्तित्वाद् अर्थाभासमानाद् उत्पन्न ज्ञान तदनुमानप्रमाणाभासम् सम्यग्नवबोधात् ı (snar b ad pa (in the text *b ad pa* is repeated twice) bshin du gtan tshigs ltar snan - du ma rtags su gzun nas ı don lta bur snan ba dpags pa las skyes pahi çes pa de rnams rjes su dpag pa tshad -

सर्वभूतप्राणिभ्यः स्वस्ति भवतु ।

The original Tib. of the above runs: *rgya.gar*.las. *rgyaḥi.* lo.tsa.ba. *thaṅ. saṅ. tsaṅ.* gis. bsgyur.ciṅ । slad.kyis. *rgyaḥi.* dge.çes. *seṅ.gyan jus.* daṅ. । *bod.gyi.* dge.baḥi.bçes.-gñes. ston. *gshon.gyis.* bod.skad.du. bsgyur.çiṅ । phyis. gshi. thams.cad.yod.par.smra.baḥi. sde.ba.las. rab tu.-byuṅ.ba. *rgya.nag.chen.poḥi.* lhaḥi. btsun.pa. *chos.kyi.rin.-chen.*gyis. । *dpal.sa.skyahi.* gtsug.lag.khaṅ.du. rgy aḥi. dpe. daṅ । bod.kyi.dpe. gñis.po. legs.par. btugs. (*read* btus) çin. bcos.te. dag.par. bsgyur.baḥo ॥.

rgyaḥi. dpe. la. *rigs. pa. la. ḥjug. pa.* shes. snaṅ । diṅ.-saṅ. bod.rnams. *rigs.paḥi.sgo.* shes. grags.so ॥

ḥgro.ba. sems.can. thams.cad.la. phan.thogs.par. gyur. cig. ।

" 11 अदुष्टदृष्टान्ते दुष्टदृष्टान्तदोषवचनम् T^1 अदोषे दृष्टान्ते दृष्टा तदोषवचनम् (skyon med pahi dpe la dpehi skyon brjod pa ste) thus leaving out दुष्ट (skyon can) of दुष्टदृष्टान्तदोषवचनम् in Skt 135

" 12 दृश्यते T^1 skyon med pa ma brjod de ı Here the first negation (*med*) is wrongly put 136

" 13 इत्युपरम्यते T^1 इति तावत् स्थितम् (shes pa re shig bshag go), T^2 अर्थोऽस्य तावत् स्थित (don hdi re shig gshag (*read* bshag). go For स्थित one may read also स्थापित 137

" 15 सान्यत्र सुविचारित For this in Skt T^1 अन्यस्मात् or अन्यत्र तत् (*lit* तानि) सुज्ञेयम् (gshan las de dag legs ç̣es bya) T^2 अन्यत्र ज्ञेयम् adding श्रेष्ठस्य (mchog gi gshan du ç̣es par bya) 138

" 16 इति° T^1 इति न्यायप्रवेशद्वारं महाचार्यदिङ्नागकृति सम्पूर्णं (shes pa *rigs par hjug pahi sgo* slob dpon chen po *phyogs-kyi glan pos* mdzad pa rdzogs so), T^2 प्रमाणशास्त्रं न्यायप्रवेशो नाम महाचार्य दिङ्नाग कृति सम्पूर्णं (tshad mahi bstan-bcos *rigs pa la hjug pa* shes bya ba ı slob dpon chen-po *phyogs kyi glan pos* mdzad pa rdzogs so ॥) Ch हेतुविद्याप्रवेशसम्यग्युक्तिशास्त्र [30] 139

After this the colophon in T^1 runs as follows कश्मीरक महापण्डितसर्वज्ञ श्रीरक्षित तत् शाक्यभिक्षु कीर्तिध्वज श्रीभद्रेण श्रीपाण्डुभूम महाविहारे परिवर्तितम् (*kha chehi* pandita chen po thams cad mkhyen *dpal bsrun ba* las ı çakyahi dge slon *grags pa rgyal mtshan dpal bzan pos* ı *dpal sa skyahi* gtsug lag khan chen por bsgyur baho ॥) Skt परिवर्तितम्, Tib *bsgyur ba*, means 'translated' T^2 has भारते चीन-परिवर्तकेन (i e 'by the Chinese translator') थङ्सङ्चङ (by Than San Tsan = *Hiuan Tsang*) परिवर्तितम्। पश्चात् चीनानां उपाध्याय सेङ्ग्य ह्गु स (*by Sen Gyan Jus*) भोटानां कल्याणमित्रेण आचार्य कुमारेण च भोटभाषया परिवर्तितम् । अथ मूलसर्वास्तिवादनायकात् प्रव्रजितेन महाचीनानां वैश्मद्र न धमरत्नेन श्रीपाण्डुभूमे विहारे चीन-भोटपुस्तकद्वय साम्यशुचित्व सत्कृत्य शोधनेन परिवर्तितम् ।

चीनपुस्तके न्यायप्रवेश इति दृश्यते । सम्प्रति भोटानां न्यायद्वारम् इति प्रसिद्धम् ।

INDEXES

INDEXES

( ) A word or a figure put in a bracket indicates that the word is used only in one text, Sanskrit or Tibetan, as the case may be, and not in both of them

* An asterisk before a word shows that as regards the derivative or primary meaning there is actually some difference between the words, Sanskrit and Tibetan

r The letter *r* upon a figure indicates that the word is used in the paragraph more than once (*repeated*)

– A hyphen before a word signifies that the word is not used in all the cases

The figures refer to the paragraphs which in the Sanskrit text are indicated by small Arabic figures in accordance with the Tibetan text

---

I

INDEX OF PROPER NAMES

A

Sanskrit–Tibetan

INDEX OF WORDS AND PHRASES

A

Sanskrit-Tibetan.

III

INDEX OF WORDS AND PHRASES

A

Sanskrit-Tibetan.

रूपादि	gzugs. la. sogs 54.
रूपादौ अर्थ	gzugs. la. sogs. don. la 54.
लिङ्ग	rtags 55, 56.
लोकविरुद्ध	hjig. rten. gyis. gnod. pa 14; hjig. rten. pas. bsal ba 11.
वक्तव्य	brjod par. bya. ba 46.
वचन	brjod. pa 2ʳ, 10, 21, 52, 64ʳ.
वन्ध्या	gçam 16
वर्तते	yod pa 54.
वा	ham 6, 36, 59; kyaṅ 65.
वाक्यदोष	3.
विद्यते	yod. la 31, 33ʳ.
विद्यमान	yod. pa 44.
विद्युदाकाशादि	glog. daṅ nam mkhah. la. sogs. pa 31, 32.
विद्युदादि	glog la. sogs. pa 31, 32.
विद्युद्घटसाधर्म्येण	* glog. daṅ bum. pa. chos mthun. pahi. phyir (=०साधर्म्येण) 31, 32ʳ.
विना	med. pas 45.
विनाशिन्	hjig 17.
विपक्ष	mi. mthun phyogs 4, 6ʳ, 31ʳ, 32, 33.
विपक्ष एव सत्त्वात्	mi. mthun phyog, kho na la. yod pas 36.
विपक्षव्यापिन्	mi. mthun. phyogs la. khyab. pa 28, 31ʳ.
विपक्षैकदेशवृत्ति	mi. mthun. phyogs kyi. phyogs. gcig. gi. yul. la. yod 28, mi mthun. phyogs. kyi yul. gcig. la yod 32
विपरीतव्यतिरेक	ldog. pa phyin ci. log. pa 51
विपरीतसाधन	phyin ci. log tu sgrub. par. byed. pa 35ʳ.
विपरीतान्वय	rjes su. hgro ba phyin ci. log pa 40, 46.
विरुद्ध	bsal. ba 11ʳ, hgal ba 22, 35, 36, 62.
विरुद्धहेतुक	hgal bahi. rtags 64.
विरुद्धाव्यभिचारिन्	hgal ba. la. mi. hkhrul ba 28, 34.
विशिष्टता	* khyad par. du. byas. pa 3.
विशेष	khyad pa 3, 39.
वैधर्म्य	* chos. mi. mthun pa (=विधर्म) 7, 9, 47; °ñid 40, 41.
वैशेषिक	bye. brag. pa 15, 19.
व्यतिरेकवचन	bzlog. pa brjod pa 10
व्यतिरेकविपरीत	ldog. pa. phyin. ci. ldog. pa. 47.

B

Tibetan–Sanskrit

kun bçad pa	आख्यात 65
kyan	अपि 9, 37f, (45) (50)
skyes pa	(जात) 56, समुत्पन्नो (for समुत्पन्न) 59
skyon med pa ñid kyi phyir	निरवयवत्वात् 64
skyon med pa ma brjod	दृश्यते 64
skyon med pahi dpe la	अदृष्टदृष्टान्ते 64
khyad pa	विशेष 3 39
khyad par can rab tu grags pa ma yin pa	अप्रसिद्धविशेष्य 11, 18
khyad par du byas pa	* विशिष्टता 8
khyad par rab tu grags pa ma yin pa	अप्रसिद्धविशेषण 11, 17
gan	किम् 4, 5, यद् 6 8, 9, 10f 39 42 43, 46f, 51f, 54, 56 59, 65
gan yan run ba la ma grub pa	अन्यतरासिद्ध 23
gan run la ma grub pa	„ 25
gan la	यत्र 6 8 9, 45
gan las	(यस्मात्) 56
grags pas bsal ba	(प्रसिद्धविरुद्ध) 11
grans can pa	सांख्य 18
grans can pa la	सांख्य प्रति 17
grub pahi rtags la	सिद्धहेतुके 64
glog dan nam mkhah la sogs pa	विद्युदाकाशादि 31 32
glog dan bum pa chos mthun pahi phyir	*विद्युद्घटसाधर्म्येण (for °साधर्म्येण) 31
glog la sogs	विद्युदादि 31, 32
mgo	शिरस् 14
hgal ba	विरुद्ध 2?, 35 36 62
hgal bahi rtags nid	(विरुद्धहेतुत्व) 62
hgal bahi rtags	विरुद्धहेतुक 64
hgal bahi don dag gcig la yod pa ni	(विरुद्धार्थयोरेकत्र वृत्ति,) 34
hgal ba la mi hkhrul ba	विरुद्धाव्यभिचारिन् 28 34

APPENDIX

THE CHINESE WORDS AND SENTENCES QUOTED OR REFERRED TO IN THE COMPARATIVE NOTES.

The figures refer to the serial numbers

1. 諸 論 要 義.

2 同 品 定 有 性.

3 謂

4 此 中 所 作 性 或 勤 勇 無 間 所 發 性. 徧 是 宗 法 性 同 品 定 有 性. 異 品 遍 無 性. 是 無 常 等 因.

5 等.

6 似 立 宗

7 自 教 相 違

8 相 符 極 成.

9. 懷 兎 非 月 有 故

10 和 合 因 緣.

11 如 是 多 言. 是 遣 諸 法 自
相 門 故. 不 容 成 故. 立
熊 果 故. 名 似 立 宗 過.

12 一 不 成

13 等.

14 非 勤 勇 無 間 所 發 宗. 以
瓶 等 爲 異 品 於 彼 徧 有.

15 聲 是 勤 勇 無 間 所 發 無
常 性 故 勤 勇 無 間 所 發
宗 以 瓶 等 爲 同 品 具 無
常 性 於 此 徧 有 以 電 空
等 爲 異 品. 於 彼 一 分 電
等 是 有 空 等 是 無 是
故 如 前 亦 爲 不 定

16. 極 微 等.

17. 相 違.

18. 德 業 故

19 俱 決 定 故.

20 已 說 似 因

21. 焦 質 礙.

22 有 質 礙 性

23 焦 質 礙 性

24 非 正 能 立.

25 如 前

26. 由 彼 爲 因. 於 所 比 義 有
正 智 生. 了 智 有 火 或 焦
常 等 是 名 比 量

27. 如 有 作 用 而 顯 現 故. 亦
名 爲 量

28 衣等

29 若似因智爲先所起諸
似義智 名似比量

30 因明入正理論

ADDENDA ET CORRIGENDA.

TEXT.

§ 20, l. 1, read *dan* for *yan*.

Page 2, Note 12, read *may* after *gi. yul* for *is to* and add the following 'Cf. § 28, ll. 9, 5; § 31, l. 1.'

§ 29, Note 19, l. 2, before शब्दः add अनित्यः and strike off नित्य इति.

§ 31, l. 2. read *ba. las* for *bas* after *rtsol*.

§ 34, l. 2. strike off *S* of *ste*.

Page 5, Note 21, l. 1, add *Śabda* before *āhosvit* striking off *iti* at the end.

§ 38, l. 1, read *tu* for *du* after *lag*.

Page 6, Note 27, add 'So in § 37, l. 4; § 38, l. 5. But the original reading may be defended.'

Page 6, Note 29, ll 5-6, strike off *bhāvatvam* and *or*.

Page 9. Note 42, l. 9, read *mi* for *me* before *rtag*.

COMPARATIVE NOTES.

1. 9, l. 3, read निश्चित for निश्चय before सत्त्वम्; l. 7, delete 'T' T³ add here चेत् 'if' (shes, na) while.'

2. 13, l. 1, strike off '(or साधन)', and read *while* for *which*.

2. 16-17, l. 9, after परस्परासम्बन्धप्रसिद्ध. add 'But this is tantamount to प्रसिद्धसम्बन्ध'.

2. 20, l. 1, for चन्द्रो न शशाङ्को read 'शशी (Cb *lit.* शशाङ्को) न चन्द्रो'.

3. 3-4, l. 1, read सुखादि for खादि.

3. 4, 5, add the following at the end of the note: 'The reading प्रसिद्धसम्बन्धः together with its example श्रावणः शब्द इति in the Skt. text is, however, quite right, as says PNT with its commentary, *Ratnākarāvatārikā* (VI. 39). In it this पक्षाभास is described as प्रतीतसाध्यधर्मविशेषण and the commentor tells us that it can also be termed सिद्धसाधन and प्रसिद्धसम्बन्ध. Says he "प्रसिद्धमेवार्थमुद्भावयतीति व्यर्थस्तत्प्रयोगः। सिद्धसाधनः प्रसिद्धसम्बन्ध इत्यपि संज्ञाद्वयमस्याविरुद्धम्।"

3. 5, l. 2, add 'for एषाम्' at the end.

3. 5-7 l. 17, add नाम before दोषाः.

3. 6, omit 'T²' and read 'omits' for 'omit.'

3. 9, l, 3, after एकतरासिद्धः add '*lit.* एकासिद्धः.'

4 8 10, 1 1, add 'Ch' after T², 1 4, read आशङ्का for आशङ्क

4 21, between Notes 60 and 61 add the following note '4 22, after साधर्म्येण T¹ adds कृतकत्वेन (byas pa ñid kyis)'

5 15 16, ll 6 7, read *hdzhi* striking out all the words in brackets

5 18, 1 1, read सप्रत्यय° for सप्रत्यय°

6 2 3 1 1, delete 'T¹ before 'Ch'

7 5, 1 3 read अन्यतिरेको for अव्यतिरेको 1 10, at the end add 'In the Skt text अमूर्तत्वम् is a misprint for मूर्तत्वम्।' and in 1 12 read *means* for *mean* In the next line add after दर्शनात् 'The last part may be better translated thus अनित्यत्व मूर्तत्व च दृष्टमिति।'

7 9, 1 13, read मूर्तमनित्यम् for मूर्तम नित्यम्

7 13 1 7 add the following at the end of the note 'and NB Tika tippani (B B), p 19, ll 1 12'

7 14 1 3 add the following at the end 'But the latter adds सम्यग (*cheng*) before ज्ञान in यत् ज्ञानमर्थे रूपादौ'

7 15 16 1 2, delete *i* after *chien*

7 16 17, 1 26 beginning with 'Ch has तस्मात् read यत्रानुमेयेऽर्थे for यस्मिन्नर्थे

7 19 The sentence उभयत्र °द्रव्यात् is quoted in *Syadvadamanjari*, sl 16 with the reading प्रमाणफल for फल

7 20 21, ll 5 6 strike out the following Ch agrees with T excepting that for *s iam bu* (कम्बल) in the latter the former has *i t ng*²⁸ (वस्त्र दि or वस्त्राणि T² differ from them both and read in its please for पट Ch has पटादि or पटा (*i t ng*²⁸) and for तदर्थस्वलक्षणविषयत्वात् it reads तद्यास्वलक्षणविषयत्वात् (=तदर्थस्वलक्षणविषयत्वात्) T² follows it reading

P 27 1 4 read *125* for *126* and 1 6 read *126* for *127*

P 28, 1 29 read कल्याणमित्रेण for प्रयत्नेन कुना for कुणा, and *Ju* for *Jus* 1 30 read °निकायात् for °नायकात्

P 29, 1 4, read *dge bçes* for *dge çes*

INDEX OF PROPER NAMES

A Sanskrit Tibetan

Add *pa* after *can* and *rgyas* in ll 1 and 5 respectively bottom

Read *smra* for *sgra* before *ba* in l. 2 from the bottom.

B. Tibetan Sanskrit.

Add *pa* after *can* and *rgyas* in ll. 3 and 7 respectively.

Read *smra* for *sgra* before *ba* in l. 4.

Make this correction also in the Index of words and Phrases, pp. 43, 47, ll. 9, 6 respectively.

GAEKWAD'S ORIENTAL SERIES.

ublished under the Authority of the Government of His Highness the Maharaja Gaekwad of Baroda

AT THE

CENTRAL LIBRARY, BARODA (India).

GENERAL EDITOR:

BENOYTOSH BHATTACHARYYA, M. A., Ph. D.

Select Opinions.

The Series as a whole will bring notable accession to our knowledge of the immense and wonderful Sanskrit Literature. The volumes are excellently printed and edited, and the notes and introductions are scholarly and useful.

(Dr.) F. W. THOMAS, LIBRARIAN, INDIA OFFICE.

The editions have been executed with the greatest care. The prefaces are learned and informing. They are worthy of the State which published them.

(Mahamahopadhyaya Dr.) Haraprasad Shastri, M. A., C. I. E., Hon. D. Litt.

The inclusion of Prakrit works in the series is an excellent idea. Owing to the practical monopoly of Sanskrit in India, the study of the Prakrits has been too much neglected there, though these mediaeval vernaculars as connecting links between Sanskrit and the innumerable dialects of modern India, are of great philological, and to some extent, literary importance...The Maharaja is certainly to be congratulated on his plan of bringing out this series.

—LONDON TIMES, LITERARY SUPPLEMENT.

GAEKWAD'S ORIENTAL SERIES.

CRITICAL EDITIONS OF UNPRINTED SANSKRIT WORKS, EDITED BY COMPETENT SCHOLARS, AND PUBLISHED BY THE CENTRAL LIBRARY, BARODA.

BOOKS PUBLISHED.

1. **Kâvyamîmâṁsâ**: a work on poetics, by Râjaśekhara (880-920 A. D.), edited by C D. Dalal, and R. Anantakrishna Sastry, 1916. Re-issue. 1924 .. .. Rs. 2-4

This book has been set as a text-book for the Acharya Examination of the Patna University.

The first two numbers are valuable works, and were hitherto quite unknown to me. The Introduction to *Kâvyamîmâṁsâ* is an interesting and an important contribution to our knowledge of ancient India.

(Sir) GEORGE A. GRIERSON.

2. **Naranârâyaṇânanda**: a poem on the Pauranic story of Arjuna and Krishna's rambles on Mount Girnar, by Vastupâla, Minister of King Viradhavala of Dholka, composed between Samvat 1277 and 1287, i. e. A. D. 1221 and 1231: edited by C. D. Dalal and R. Anantakrishna Sastry. 1916 1-4

3. **Tarkasangraha**: *a work on Philosophy (refutation of Vaiśeṣika theory of atomic creation) by Ânandajñâna or Ânandagiri, the famous commentator on S'aṅkarâchârya's Bhâshyas, who flourished in the latter half of the 13th century, edited by T. M. Tripathi, 1917* , 2-0

4. **Pârthaparâkrama**: a drama describing Arjuna's recovery of the cows of King Virâta, by Prahlâdanadeva, the founder of Pâlanpur and the younger brother of the Paramara King of Chandrâvatî, (a state of Mârwâr), and a feudatory of the kings of Guzarat, who was a Yuvarâja in Samvat 1220 or A D. 1164: edited by C D. Dalal, 1917 ... 0-6

5. **Râṣṭrauḍhavamsa**: *an historical poem (Mahâkâvya) describing* the history of the Bagulas of Mayûragiri, from Râshtraudha, king of Kanauj and the originator of the dynasty, to Nârâyaṇa Shah of Mayûragiri by Rudra Kavi composed in Saka 1518 or A. D. 1596: edited by Pandit Embar Krishnamacharya with Introduction by C. D. Dalal, 1917. 1-12

6. **Liṅgânuśâsana**: on Grammar, by Vâmana, who lived between the last quarter of the 8th century and the first quarter of the 9th century: edited by C. D. Dalal, 1918 0-8

7. **Vasantavilâsa:** an historical poem (Mahâkâvya) describing the life of Vastupâla and the history of Guzerat, by Bâlachandrasûri, (from Modheraka or Modhera in Kadi Prant, Baroda State), contemporary of Vastupâla, composed after his death for his son in Samvat 1296 (A. D. 1240): edited by C. D. Dalal, 1917 1-8

8. **Rûpakaṣaṭkam:** six dramas by Vatsarâja, minister of Paramardideva of Kalinjara, who lived between the 2nd half of the 12th and the 1st quarter of 13th century: edited by C. D. Dalal, 1918 2-4

9. **Mohaparâjaya:** an allegorical drama describing the overcoming of King Moha (Temptation), or the conversion of Kumârapâla, the Chalukya King of Guzerat, to Jainism, by Yas'aḥpâla an officer of King Ajayadeva, son of Kumârapâla, who reigned from A. D. 1229 to 1232: edited by Muni Chaturvijayaji, with Introduction and Appendices by C. D. Dalal, 1918... 2-0

10. **Hammîramadamardana:** a drama glorifying the two brothers Vastupâla and Tejaḥpâla and their King Vîradhavala of Dholka, by Jayasimhasûri, pupil of Vîrasûri, and an Âchârya of the temple of Munisuvrata at Broach, composed between Saṃvat 1276 and 1286 or A. D. 1220 and 1239: edited by C. D. Dalal, 1920 2-0

11. **Udayasundarîkathâ:** a romance (Champû, in prose and poetry) by Soḍḍhala, a contemporary of and patronised by the three brothers Chchittarâja, Nâgârjuna and Mummuṇirâja, successive rulers of Konkan composed between A. D. 1026 and 1050: edited by C. D. Dalal and Pandit Embar Krishnamacharya, 1920 2-4

12. **Mahâvidyâviḍambana:** a work on Nyâya Philosophy, by Bhaṭṭa Vâdîndra who lived about A. D. 1210 to 1274: edited by M. R. Telang, 1920 2-4

13. **Prâcînagurjarakâvyasaṅgraha:** a collection of old Gujarati poems dating from 12th to 15th centuries A. D: edited by C. D. Dalal, 1920 2-4

14. **Kumârapâlapratibodha:** a biographical work in Prâkṛta, by Somaprabhâchârya composed in Samvat 1241 or A. D. 1195: edited by Muni Jinavijayaji, 1920 7-8

15. **Gaṇakârikâ:** a work on Philosophy (Pâs'upata School) by Bhâsarvajña who lived in the 2nd half of the 10th century: edited by C. D. Dalal, 1921 1-4

16. Sangitamakaranda · a work on Music, by Nârada edited by M. R. Telang 1920 2-0

17. Kavindrâcârya List: List of Sanskrit works in the collection of Kavindrâcârya, a Benares Pandit (1656 A.D) edited by R. Anantakrishna Sastry, with a foreword by Dr. Ganganatha Jha. 1921. 0-12

18 Vârâhagrhyasûtra: Vedic ritual (domestic) of the Yajurveda. edited by Dr. R. Shamasastry. 1920 0-12

19. Lekhapaddhati *a collection of models of state and private documents*, dating from 8th to 15th centuries A. D: edited by C. D. Dalal and G. K. Shrigondekar 1925 2-0

Lekhapaddhati opens a new line; we know almost nothing on the art of writing letters in Ancient India. —SYLVAIN LEVI.

This unique work has been edited very ably by the second Editor with an interesting preface, five appendices, a list of important persons and of prominent places, and a full Anglo-Sanskrit glossary. It contains numerous original specimens of all kinds of letters, deeds and documents in Sanskrit, and also quotations from the classical authors It contains also many vernacular words and phrases, most of which are now obsolete. In order to ascertain the meaning of these obsolete words the learned second Editor had to travel over districts and to mix freely with the villagers. Thanks to his untiring zeal, we have at last been presented with a fairly good glossary which clears up the meaning of most of these terms which have hitherto baffled the endeavours of many an erudite scholar. Like many other works on letter-writing in other languages, it is by no means a dry work, but is interspersed with humorous touches. This had really added to the importance of the book.

—CALCUTTA REVIEW.

20. Bhavisayattakahâ or Pañcamikahâ: a romance in Apabhrams'a language by Dhanapâla (*circa* 12th century) edited by C. D. Dalal, and Dr. P. D Gune, 1923 6-0

A very useful and valuable contribution of that exceedingly important and still imperfectly known stage of linguistic evolution which linked the older Prâkrts to the modern vernaculars. —J. R. A. S.

21. A Descriptive Catalogue of the Palm-leaf and Important Paper MSS. in the Bhandars at Jessalmere, compiled by C. D. Dalal, and edited by L. B. Gandhi. 1923 3-4

The editor has added an introduction of 70 pages on the most important works, together with indices of titles, authors and other points of interest The book is an important addition to the bibliography of Prâkṛt and Sanskrit

—J R A S

22, 23 **Paras urâmakalpsûtra** a work on Tantra, with commentary by Râmes vara and Paddhati by Umânanda edited by A Mahadeva Sastry, B A, 2 vols 1923 11–0

24. **Tantrarahasya** a work on the Prâbhakara School of Pûrvamimâṃsâ, by Râmânujâchârya edited by Dr R. Shamasastry. 1923 1–8

Throw considerable light upon the arcana of their subject, and are ad equately edited with an introduction by Dr R Sama Sastry —J R A S

25, 32 **Samarâṅgaṇa** a work on Architecture, town-planning and engineering by king Bhoja of Dhara (11th century) edited by Mahamahopadhyaya T Ganapati Sastry, Ph D 2 vols, 1924–1925 10 0

Mahamahopadhyaya T Ganapati Sastri s edition of King Bhoja s rare book on architecture will be highly appreciated by all Sanskrit scholars

—M. Winternitz

The work treats in detail of the selection of sites, of the planning of towns and villages, the building of houses, halls and palaces stables for elephants and horses, the construction of various machines etc

—Vienna Oriental Journal

26 **Sâdhanamâlâ** a Buddhist Tantric text of rituals, dated 1165 A D consisting of more than 300 small works composed by distinguished writers edited by Benoytosh Bhattacharyya, M. A., Ph D 2 vols vol I 1925 5–0

The issue is one of great importance and I feel sure that the edition will be most warmly welcomed This is an important addition to our materials for the study of Buddhist Iconography and that special development of Buddhism which the text illustrates so abundantly —Johan Van Manen

The editor has well accomplished his task and deserves praise. The edition is in no way inferior, if not superior, to many of the European and Asiatic editions of the Buddhist Sanskrit works

—Indian Historical Quarterly,

The edition evinces painstaking critical care is a valuable contribution to the Buddhist Iconography and would be welcome also by the specialist
—JOURNAL OF THE BIHAR & ORISSA RESEARCH SOCIETY

Iconographic interest apart, the *Sâdhanamâlâ* presents philological and historical problems of great importance —MODERN REVIEW

Sadhanamâlâ is particularly important for any scholar engaged in Buddhist researches. —SYLVAIN LEVI

The work is in the mixed Sanskrit of the Buddhists similar to that used in *Lalitavistara*, etc A very vivid picture is thrown in these 170 Sâdhanas on one section of the Buddhist society that had already introduced into itself the prohibited intricacies of idol-worship *It further gives an insight into* the development of the Vajrayana system of Buddhist philosophy, which is so little known to the oriental scholars dealing with Buddhism Our hearty thanks are due to the publishers for the high class printing and exquisite get-up of the volume. —CALCUTTA REVIEW

27. **A Descriptive Catalogue of MSS in the Central Library, Baroda.** Vol 1 (Veda, Vedalaksana and Upanisads) compiled by G K Shrigondekar, M A. and K. S Ramaswami Sastry 1925 6-0

The Catalogue of MSS is particularly welcome I am looking forward with keen interest to the following parts of the Catalogue —M WINTERNITZ

Describes 543 Vedic works running to 1420 manuscripts, excellently arranged and classified —MODERN REVIEW

28 **Mânasollasa or Abhilasitarthacintamani** an encyclopædic work divided into one hundred chapters treating of one hundred different topics by Somesvaradeva, a Chalukya king of the 12th century edited by G K Shrigondekar, M A., 2 vols vol I. 1925 2-8

Mânasollâsa on account of its encyclopædic character ought to be consulted by all scholars —SYLVAIN LEVI.

A voluminous treatise consists of five sections, each comprising 20 chapters. *These are concerned respectively with the means of acquiring the* kingdom and preserving the same and the description of the royal enjoyments, recreations and games We await the publication of the second volume with great interest. —INDIAN HISTORICAL QUARTERLY

Stupendous work extending to about 8000 Granthas and divided into 100 chapters palpably an encyclopædic summary of all the available works on technical sciences. —MODERN REVIEW

The work treats of many subjects and gives the maximum information in minimum space To be brief, we can unhesitatingly designate it as the true Encyclopædia of the Sanskrit language, in fact our author calls it the Jagadâcâryapustaka The get-up of the book is good —CALCUTTA REVIEW.

29. **Nalavilâsa** a drama by Râmchandrasûri, pupil of Hemachandrasuri, describing the Pauranik story of Nala and Damayanti edited by G K Shrigondekar and L B Gandhi 1626 2-4

30, 31. **Tattvasangraha** a Buddhist philosophical work of the 8th century by Sântaraksita, a Professor at Nâlandâ with Pañjikâ (commentary) by his disciple Kamalasîla, also a Professor in Nâlandâ (about 750 A. D) edited by Pandit Embar Krishnamacharya with an English Foreword by Dr B Bhattacharyya, M A, Ph D 2 vols 1926 24-0

33, 34. **Mirat-i-Ahmadi** with its Khatimae or Supplement By Ali Mahammad Khan, the last Moghul Dewan of Gujarat edited in the original Persian by Syed Nawabali, Professor of Persian, Baroda College, 2 vols (Vol I in the Press), Vol. II ready about December 1926 12-0

35 **Mânavagrhyasûtra** a work on Vedic ritual (domestic) of the Yajurveda with the Bhâshya of Ashtâvakra edited by Pandit Ramakrishna Harshaji Sâstri, with a preface by Prof B. C Lele

SHORTLY.

BOOKS IN THE PRESS

1 **Nyâyapravesa** the earliest work on Buddhist logic, by Dinnâga, with commentaries of Haribhadrasûri and Parsvadeva edited by A B Dhruva, M A, LL B, Pro Vice Chancellor of the Hindu University, Benares and Pandit Vidhusekhara Bhattacharyya

2. **Sâdhanamâlâ** Vol II, edited by Benoytosh Bhattâchâryya, Ph D General Editor, Gaekwad's Oriental Series Illustrated

3. **Nâtyasâstra** on dramaturgy, by Bharata with commentary by Abhinavagupta of Kashmir edited by M Ramakrishna Kavi, Illustrated 4 vols. VOL I SHORTLY

4. **Kalpadrumakosa** standard work on Sanskrit Lexicography by Kesava edited by Pandit Ramavatara Sarma Sahityacharya of Patna.

5. **Advayavajrasangraha** consisting of twenty short works on Buddhist philosophy by Advayavajra, a Buddhist savant belonging to the 11th century A. D edited by Mahâmahopâdhyâya Dr. Haraprasad Shastri, M A., C. I E. Hon D Litt

6. **Apabhramsakâvyatrayi** consisting of three works, the Carcarî, Upades arasayana and Kâlasvarupakulaka, by Jinadatta Sûri (12th century) with commentaries edited by L B Gandhi.

7. **Mânasollâsa** or Abhilasitârthacintamani, Vol. II, edited by G. K. Shrigondekar, M A

8 **A Descriptive Catalogue** of MSS in the Central Library, Baroda Vol II (S rauta, Dharma and Grhya Sûtras) compiled by the Library staff

9 **A Descriptive Catalogue of MSS in the Jain Bhandars at Pattan** edited from the notes of the late Mr C D Dalal, by Pandit L. B. Gandhi. 2 vols.

10. **Bhâvaprakâs ana** of S aradatanaya an ancient work on Dramaturgy, edited by Pandit Ramaswami Sastry, Central Library, Baroda and His Holiness Yadugiri Yatiraja Swami, Melkot.

11. **Prajñopayaviniscayasiddhi** of Anangavajra and **Jñânasiddhi** of Indrabhûti two important works belonging to the little known Vajrayâna school of Buddhism (8th century A.D) edited by Benoytosh Bhattacharyya, Ph. D, General Editor, Gaekwad s Oriental Series

* * * * * *